Saint Dominic and the Order of preachers

John Bonaventure O'Connor

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Dedicated In Gratitude
To My Mother
To Whom Under God
I Owe
My Dominican Vocation

TABLE OF CONTENTS

PART II

GENIUS OF THE ORDER

PART III

DOMINICAN ACHIEVEMENTS

APPENDIX

FOREWORD

In the writing of this modest volume the author has had in mind the purpose of supplying a deficiency in the literature of the Dominican Order. As far as he is aware, there is no work in English treating in a brief yet comprehensive manner, and in popular form, of the biography of St. Dominic and of the genius and achievements of his Institute. It is true that each of these topics has been treated separately or in conjunction with one of the other two. But such works have been so voluminous or erudite as to preclude the possibility of being considered popular. In the present volume the author lays no claim to either erudition or originality. For this reason he has deemed it unwise to load his pages with references. Those who read this book will do so for the edification contained in its subject-matter rather than to consult the sources from which it was drawn. Written in the few and uncertain hours not preempted by the engrossing duties of preaching missions, the writer is keenly conscious of the many shortcomings of these pages. He trusts, however, that in the interest which attaches to his subject these deficiencies will be lost sight of by the reader. Undoubtedly many topics lightly touched were deserving of more extensive notice; but these abbreviations were necessary in order that the length of the book might not defeat its own purpose. Would that it were worthier of

its subject! But such as it is, it is to be hoped that it will make the name of St. Dominic better known and his achievements esteemed according to the just measure of their worth in the seven hundredth anniversary year of the founding of his Order.

J. B. O'C.

October 10, 1916.

PREFACE

Any sketch of the mission, organization and history of the Dominican Order which did not contain an adequate study of its holy founder would be much like the play of Hamlet with the Dane left out. For it is from its founder that every order gets its own genuine and authentic spirit, temper, fibre, character, individuality, ethos—or whatever other name may be chosen to designate the marks that distinguish and set off, apart and alone, one religious institute from every other. If, then, no two orders are alike in spirit and organization, it is for the very simple reason that no two individuals are quite the same in temperament and ideals.

Now, it is safe to say that only a personality of astounding force and strength, only a man of engaging moral and intellectual beauty, only a person of quick and correct perception of the needs of the ageless Church and the aging civilizations on the one hand, and the inherent possibilities of human devotion and service on the other, only a saint whose heroism against the man within was outstripped by his love for the God above, could ever have so dazzled and impressed succeeding generations by his spirit and ideals that countless souls ever after would put it down as a wilful sin against the light to fail to reproduce his lineaments in their own lives. The man who builded and rigged out a ship that has weathered the storms of seven centuries without the loss of so much as rudder or sail must have gauged with almost prophetic foresight the force and perils of the winds that blow and the

waves that surge from individual hearts, and from the heart of humanity itself.

After seven centuries St. Dominic's work still inspires and energizes. Therefore, Dominic still lives and speaks. His name and his memory are still green in the hearts of men. True, from the beginning his enemies have banded together to besmirch his character and belittle his achievements. Even Catholics have indulged the unorthodox practice of comparing him with other saints of God in order to minimize his real greatness and historical significance. But by the longevity and fecundity of his Order Dominic proves unmistakably his own superb genius, whilst by the compelling charm of his sanctity he still holds his ascendency over the hearts of men. Amongst the holy patriarchs of monasticism he holds an unique place—apart.

Scion of a noble house, with the blood of Gothic warriors in his veins, Dominic was above all else a strong, imperial character. Because he knew his own mind, and deliberately chose the means to accomplish his purposes, there was little room left in his make-up for poetry and romance. Dominic never dreamed. He was essentially a doer. He lived to serve. This was the passion of his life. But may not drudgery be called divine just because it is doing one's simple duty simply? Every inch a man, he tried always and everywhere to do a man's honest share of work for Him whose cause he had espoused. Single-minded, he could not but be jealous of his Master's interests, as are all nature's noblemen, quick to cede their own, not other people's rights and riches. His own cherished him as a tender father, whose love for them frequently ran the lengths of utter self-effacement. He was ever

athirst to bring back to the feet of Jesus the masses who were prostituting to error and superstition the intellects which God had given them for knowing the truth. Like Moses coming down from the mountain, he swelled with holy anger at the disloyalty and unfaithfulness of those Christians who were bartering away the actualities of eternal truths for passing hypotheses and exchanging the fecund moral laws for sterile formulae of conduct. As he had the real apostle's expansive heart, he sought to multiply himself during his lifetime and throughout the ages by founding an order which should break the bread of truth to the hungry and starving in every corner of Christendom, and even beyond its most far-flung outposts. He himself preached always. Of his sons, he asked the boon of being allowed to go to the Asiatic Tartars to announce to them the good news of salvation. No wonder, then, that the ages

> "venerate the man whose heart is strong,
> Whose hands are pure, whose doctrine and whose life
> Coincident, give lucid proof
> That he is honest in the sacred cause."

Dominic lived in an age that was witnessing the collapse of feudalism, which had held Europe together politically for several hundred years. In the thirteenth century the masses were feeling for the first time the full thrill of political power and importance. Solidarity was just then being born in the social conscience of Europe. Ugly signs of sharp conflict between this new spirit and the Church were already visible in the heavens. Many churchmen, mistrusting completely the new life that was pullulating all over Europe, pleaded for an iron return to the worn-out forms of the past. Dominic,

with his quick eye, saw the dangers of the new spirit. Rather than kill it off completely, however, or flee from it utterly, he determined to harness it securely to the Master's chariot. His challenge to the *Zeitgeist*, or spirit of the times, was the Order of Preachers. Like every other order, it was a flat contradiction of the spirit of the world, which is at all times utterly unassimilable by the Church. Unlike every other order, it profited from those currents which did not run directly counter to Rome. By embodying in his Institute those ideals of the times that were capable of purification, Dominic showed his keenest foresight and sublimest genius. Because he baptized into religion a spirit that was destined to hold sway over men for ages, he assured his Order a permanence of existence which, over and above the divine blessing, could not otherwise have been achieved.

Now, the spirit of the Dominican Order from the beginning has been essentially democratic. Its ranks were recruited from the masses. It was no longer only the rich burgher's son, or the scion of the nobleman who lived yonder on the sharp crag, who might hope to reach holy orders in the monastic life. Amongst the Dominicans there was always an open door to the priesthood for the worthy sons of the people. Then, too, all the superiors of the Order ruled by the suffrage of the rank and file. St. Dominic wished to make his Order a royal Order, because he looked upon all the brethren as "arm-fellows of God." Therefore, to none was denied the right of a vote. The authority of the Order was, notwithstanding, highly centralized. At Rome, near the tomb of the Apostles, sat the Master General, drawing his powers and jurisdiction directly

from the Apostolic See. His authority was sovereign, though the privileges of the brethren were guaranteed by chapters regularly convened. Since the heads of the various provinces into which the Order was soon divided had to be approved by the Master General, a wholesome connexionalism and internationalism arose which made for efficiency, unity of program and permanency of campaign. Localism, which had characterized the older monastic institutes, and which had been responsible for their eventual decay, was supplanted among the Dominicans by a vigorous rivalry of the different provinces. Local control by the episcopate, and the vow of stability—powerful agents in the development of monastic individualism—were done away with by the General's right to tell off an individual friar to any corner of the world.

The Friars Preachers were the first to make the pursuit of knowledge an integral part of their monastic program and scheme. Amongst the older orders there was scarcely one which countenanced study for its own sake. The principal business of the primitive monk was, by corporal labor, fasting and strict monastic observance to become "a hunter hunting out the beast in man." Nearly all intellectual effort was confined to the reading of the Scriptures and the Fathers and the copying of manuscripts. St. Dominic, in founding his Institute, realized that if his sons were to be preachers of the Word, if they were to go down into the busy marts of men to challenge the new doctrines that were being hawked about, it was necessary that they should be well equipped, not only with sacred knowledge but also with the secular learning by which men set such store. And for this reason the

Order of Friars Preachers has ever played a notable part in the history of education. Born in the golden age of universities, its children were from the first men of learning. To promote learning, every dispensation, save such as would have constituted a downright violation of the law, was conceded.

With such encouragement of intellectual life we need not be surprised that the Order during the past seven hundred years has afforded the Church a constant stream of theologians and thinkers whose one concern it has been to defend the integrity of the Faith. Its preachers have been priests "whose lips guarded wisdom," preaching to the benighted, not themselves, not glittering generalities, but a simple yet systematic course of instruction. Its painters, its musicians, its architects, have made the spirit of Christ to live in the hearts of men in divers ways. Its martyrs in countless hundreds have by their blood testified to the divinity of the doctrine preached by the brethren.

The services rendered to the Church by the Order of St. Dominic have been the theme of many a Pontiff's words. Some have spoken of it as the great nursery of theologians. Others have extolled it as the training-school of martyrs. Others, still, have praised it as the true guardian of art and learning. But none has pointed out its providential mission more clearly than Honorius III, who in his bull of confirmation — a most remarkable papal document by reason of its brevity—proclaimed that Dominic's brethren were to be for all ages *pugiles fidei*—the well-trusted, the ever-ready champions of the Faith.

Of them the beautiful words of Lionel Johnson are true:

"Ah, see the fair chivalry come, the companions of Christ!
White Horsemen, who ride on white horses, the Knights of God!
They, for their Lord and their Lover who sacrificed
All, save the sweetness of treading, where He first trod!

"These through the darkness of death, the dominion of night,
Swept, and they woke in white places at morning tide;
They saw with their eyes, and sang for joy of the sight,
They saw with their eyes the Eyes of the Crucified.

"Now, whithersoever He goeth, with Him they go;
White Horsemen, who ride on white horses, oh, fair to see!
They ride, where the Rivers of Paradise flash and flow,
White Horsemen, with Christ their Captain; forever He!"

In the following pages we have an authentic study of the character and mission of the Good Man of Calaroga, done with a careful hand, an open eye and a loving heart. He appears here as that "Incomparable Leader" of the ages whose words are still audible and whose tenderness still allures. The author is well qualified to speak of the spirit and organization of the Dominican Order. With a justifiable pride he selects some few of the achievements which in the course of the ages his forbears in religion have consecrated to Holy Mother Church. In a few pages he has succeeded admirably in condensing a vast mine of information, difficult to obtain otherwhere. It is an inspiring record, and one which should make a mighty appeal to those youthful hearts in which the spirit of sacrifice still burns.

THOMAS M. SCHWERTNER, O. P.

New York City.

PART I

The Biography of St. Dominic

St. Dominic, Founder of the Order of Preachers

SAINT DOMINIC

Birth and Childhood

Unfortunately for posterity, the mediaeval chronicler did not attach the same importance to exactitude in the matter of dates as does his modern brother, trained to scientific methods. Consequently, we cannot authoritatively assign to any particular year the event of St. Dominic's birth. So we must content ourselves with the statement that *about* the year 1170 the future saint was born in Calaroga in Old Castile.

Historians unanimously assign to Felix de Guzman and Joanna d'Aza, the parents of Dominic, a conspicuous place among the nobility of Spain; and some of the saint's biographers have not hesitated to connect them with the reigning house of Old Castile. But whether or not this latter contention be well founded, it is certain that they possessed those princely qualities of soul that unmistakably identified them with the royal household of their heavenly King; and these qualities, which alone constitute true nobility, they transmitted unimpaired to their children.

From the beginning of the thirteenth century Joanna d'Aza was held in popular esteem as a saint. This popular veneration was in a measure sanctioned officially by the Church when, in 1828, she was beatified by Leo XII. Nor were Blessed Joanna and her illustrious son, St. Dominic, the only members of that distinguished family whose sanctity won the formal approbation of the Church. Manes,

the second son, one of the first members of the Order founded by his younger brother, was beatified by Gregory XVI; while Antonio, the oldest son, a canon of St. James, was also distinguished for his extraordinary piety.

Among the many interesting and beautiful legends that cluster around the infancy of St. Dominic there are two which are especially worthy of notice: It is narrated that while Joanna d'Aza was awaiting the birth of her third son she seemed to see him, in a dream, born under the appearance of a white and black dog, holding in his mouth a torch which illuminated the entire world. Again, we are told that on the day of his baptism his godmother beheld him, in a vision, with a brilliant star gleaming on his forehead. These two legends have found a place in the coat of arms of the Order, on the shield of which is to be found the dog with his torch, and the shining star of the saint's baptismal day. Whatever may be said of the authenticity of these legends, it is certain that they have received not a little justification from subsequent events in the life of him concerning whom they are narrated. Was it a mere coincidence that the habit in which he chose to clothe his children was made up of black and white garments? And certainly none can deny that he held high the torch of divine truth in the benighted land of the Albigenses. It is equally certain that in the glorious galaxy of the Church's missionaries no star shines more brilliantly than that of the heroic apostle of Languedoc. Another link in the chain of coincidences, if such they be, is this: The popular name for the religious children of St. Dominic is "Dominicans," the Latin equivalent of which is *Dominicani*. In the schools of the Middle Ages they

were wont to divide the Latin word in two and, changing the final "i" into "es," render it *"Domini canes"*—watchdogs of the Lord. This was in recognition of the well-known vigilance of the Order in safeguarding the rights of the Church, and its jealous watchfulness lest heresy mar the beauty of God's eternal truth.

Education

During the first seven years of little Dominic's life—the fateful years when enduring impressions are received and influences make for future character—his pious mother watched carefully over his training and education. Then, feeling the need of providing greater opportunities for study than could be found at home, she placed him in the care of her brother, the arch-priest of Gumiel d'Izan. After seven years, spent under the helpful tutelage of his uncle, the latter, in turn, realized that the rapidly developing mental power of his pupil demanded a wider range of study than he could personally provide. Accordingly, St. Dominic was sent to the University of Palencia. Here for ten years he followed the various courses of its curriculum with such ardor and success as to win the admiration of his professors and enshrine his memory in the traditions of the university as long as it endured.

It is interesting to know, in view of the false reputation for cruelty with which hostile historians have sought to invest him, that it was during these university days that St. Dominic began to manifest that heroically self-sacrificing charity which characterized his entire life. During his residence at the university, Spain was visited by one of those

terrible famines which more than once scourged the Middle Ages. Palencia suffered with the rest of the kingdom, and people died in the streets for want of food. To relieve the sore distress of these poor people Dominic sold his priceless books, annotated with his own hand. When we consider the scarcity of books in the days before the invention of the printing-press, their inestimable value, and the further fact that these particular books had written into their margins much of the knowledge garnered from his years of study, we begin to appreciate the magnitude of the sacrifice he made for the poor of Palencia.

On another occasion during his university days, he endeavored to sell himself into captivity to effect the freedom of a poor man who was held in slavery by the Moors. These and many other heroic acts of charity characterized his years at Palencia.

Canon of Osma

His studies finished, Dominic was elevated to the priesthood and at the invitation of the bishop took his place among the cathedral canons of Osma. In numbering St. Dominic among the members of his official household the bishop had in mind the assistance which a priest of his well-known piety and learning could give in effecting a reform among the canons, which for a long time he had contemplated. In this he was not disappointed, and in recognition of his part in the accomplished reform Dominic was made sub-prior of the chapter*

*Cathedral canons are secular priests attached to the cathedral of a diocese, and form the senate, or council, of the bishop. The cathedral canons of Osma lived under the rule of St. Augustine and in many respects followed the life of religious priests.

On the accession of the prior of the chapter, Don Diego d'Azevedo, to the bishopric of Osma, 1201, following the death of Bishop Martin, St. Dominic was made prior of the cathedral canons. His life as a canon of Osma was entirely given over to the chanting of the divine praises in the cathedral, earnest meditation on the eternal truths, and fervent and frequent prayer. Blessed Jordan, his first biographer, tells us that during these years of interior life his constant prayer was that God would give him a true charity which would be "efficacious in procuring and securing the salvation of men." Thus, nine years were spent at Osma—years that were fruitful of wisdom and grace for the active apostolate to come.

His biographers describe the prior of Osma as a man of middle size, thin and wiry. His countenance, possessing some color, was pleasant, and his disposition cheerful. His hair and beard were red and he was somewhat bald. He was possessed of a boundless sympathy, and consideration for others held first place in his thoughts.

A Mission of State

The virtues and talents of St. Dominic were not destined to be forever hidden in the obscurity of the chapter-house of Osma. An event now took place that led him out of his retirement and was soon to plunge him into the depths of his life-long apostolate. Alphonsus IX, King of Castile, desired the daughter of the Lord of the Marches (presumably a Danish prince) as a wife for his son Ferdinand. For the negotiation of this delicate business the King chose the Bishop of Osma, and he, in turn,

selected St. Dominic to be his companion and counsellor. They set out on this important embassy in 1203.

The course of this journey took them through Toulouse, in the southern part of France, where they beheld with amazement and sadness the utter demoralization wrought by the Albigensian heresy. As he contemplated the ravages of these modern Manichaeans, the spirit of the apostle seized the soul of the saint and he longed to tarry among them, to shed upon their benighted souls the light of revealed truth, to kindle once again in their chilled hearts the fire of divine love, and thus to bring them back to the paths that lead to Christ and salvation. . Unable at that time to realize this holy yearning of his soul, he resolved that, God willing, he would consecrate his life to the extirpation of heresy and the propagation of the Faith of Christ.

Missionary Aspirations

Having returned to Spain after the successful issue of their mission, Dominic and Diego were again despatched to the north, with a magnificent retinue, to escort the betrothed lady to Old Castile. But a higher power willed otherwise and this second mission came to a mournful end. Arriving at the Marches, Don Diego and his companion learned that the prospective wife of Prince Ferdinand had died during their absence. Relieved in this unhappy manner of the further responsibilities of their mission, the two ecclesiastics, who held in common the holy ambition of consecrating their lives to the conversion of the heathen, set out for Rome to offer themselves to the Holy Father for work among the

Saracens. It was towards the end of 1204 that they arrived at the Eternal City. Innocent III was much more concerned, however, with the pagans nearer home than with the Saracens, and instead of granting their petition sent them to Languedoc to preach to the Albigenses.

The Albigensian Heresy

This heresy took its name from the town of Albi, in France, which was its principal stronghold. It made its first appearance in Europe in 1022, and, while it received its death-blow from St. Dominic and his brethren, it did not utterly disappear for more than a century afterwards. Among the many heresies that directed their poisoned shafts against the revealed truths of Christ, it was undoubtedly one of the most virulent. In fact, it had but very little in common with the Christian religion and smacked strongly of orientalism. In its logical consequence, it was subversive of Christianity and the civilization founded on it.

The Albigenses denied the doctrine of the Trinity and taught that there were two creators—the one good, the other bad. The former was the creator of the invisible, which alone was good; the latter, of the material world. Indeed, they called the creator of the visible world a murderer and a liar. The Old Testament they regarded as the bible of the devil. All the patriarchs and prophets, they asserted, were damned. Christ, they blasphemously contended, was a wicked man. For John the Baptist, whom they regarded as one of the greatest demons, they had a special hatred. They rejected all the sacraments, but matrimony was the special object of

their aversion. This, however, did not keep them from committing the most monstrous crimes against natural and supernatural morality. After they had received the *"Consolamentum"* and were made perfect, they were free to commit suicide, and often did.

These emissaries of darkness were at the height of their power when St. Dominic and his companion arrived in Languedoc. Strenuous but unsuccessful efforts had been made by various Pontiffs to crush this vile system, which was filling the south of France with vice and error. Various and vigorous were the means resorted to. The Council of Rheims (1148) excommunicated the protectors of the heresy. The Council of Tours (1163) decreed that the heretics should not only be excommunicated but that their property should be confiscated. The Third General Council of the Lateran (1179) renewed its anathemas against all protectors and abettors of the heresy and called upon the secular power to exert itself that this plague on society and religion might be effectually suppressed. In this the council but imitated the heretics, who themselves had repeatedly appealed to force to further their ends. With the accession of Innocent III (1198) the work of conversion and repression was vigorously prosecuted. In the very first days of his pontificate this zealous Father of Christendom assigned a number of monks of the Order of Citeaux to the task of converting and reconciling the heretics through the ministry of preaching and penance. Their success, however, was inconsiderable and in 1204, utterly discouraged, they gave way to Peter of Castelnau and the monk Rodolph, who were afterwards joined by Arnold, Abbot of Citeaux.

Failure of Papal Legates

At Montpellier St. Dominic and Don Diego joined the missionaries sent by Innocent, whom they found in deep discouragement over the poor fruits of their labors. They were unanimously in favor of drawing up a frank statement of their failure and despatching the same to Rome, with the request that they be relieved of their mission among the heretics. Before doing so, however, they consulted the newly-arrived missionaries. From them they learned in no uncertain terms the cause of their failure. One of the chief sources of influence possessed by the leaders of the Albigenses was their affectation of piety and mortification. Their pretentious poverty and austerity gave them a strong hold upon the imagination of the people. Unfortunately, in all-too-many circumstances the Catholic missionaries sent among them did not possess the love of evangelical poverty and simplicity which their state implied. This was also true of the delegates at Montpellier, who prosecuted their campaign against the heretics attended by all the circumstances of feudal pomp and luxury. This in no small measure accounted for the failure of their mission. Diego and Dominic took in the situation at a glance. Diego, voicing as he knew the sentiments of his companion, fearlessly informed the delegates that their failure was in a large degree due to themselves. He admonished them to dismiss their equipages and numerous attendants, and to conform to the example of Him who first preached the Gospel on foot and in poverty, destitute of all creature comforts. The Legates were humble enough to accept this salutary if somewhat austere advice and, dismissing

their retinue, plunged into the work of their apostolate with new hope and ardor.

His Apostolic Zeal

Up to this time St. Dominic held but a secondary place in the events narrated. But now that the real, systematic work of the apostolate had begun, though still subject to Don Diego, whom all the missionaries had elected as their director, by force of the very magnitude and success of his work he assumed the leading part. After all, up to this time he was but a simple priest, without episcopal dignity or papal authority, other than permission to preach. His claims to distinction lay in his sterling worth, his heroic sanctity. It would seem that in obscurity he awaited this hour which was to inaugurate the work of his life, reveal him, in the words of Dante, the "hallowed wrestler" of Christ, and enshrine his memory in the grateful homage of the universal Church.

Into the work of the spiritual crusade he plunged with tireless zeal and all the burning ardor of his heroic soul. The splendid training and vast erudition he had acquired during the ten years spent at the University of Palencia now proved of inestimable value to him. These advantages, united to a natural gift of eloquence and supernatural gifts of grace, made him at once the most successful and the most dreaded of all the missionaries. There was no one who could refute his arguments, no one who could remain insensible to the spell of his eloquence, no one who could deny his personal sanctity, no one who could gainsay his fearless zeal or the disinterested character of his apostolate. Day

after day he went among them, pale and emaciated by reason of his long night vigils before the tabernacle of some neighboring church, pleading before the throne of mercy for the conversion of these obdurate people. Once, when informed that a band of heretics, whose anger he had incurred by his fearless denunciation of their vices, lay in wait for him at a certain place to assassinate him, he deliberately approached that place, singing joyously, to the utter amazement of his hidden enemies.

The Miracle at Fanjeaux

Montreal and Fanjeaux were among the first places they visited. In the latter city took place the first miracle recorded of his apostolate in Languedoc. Public and formal disputations under the direction of an umpire were not an unusual experience for those who championed the Faith in the land of the heretics. Consequently, they were not taken by surprise when challenged to a public debate by the Albigenses of Fanjeaux. Among the papers prepared by the missionaries, that of St. Dominic was adjudged the best, and to him was committed the honor of defending the Faith against its adversaries. The disputation was held before a large audience and resulted in the complete discomfiture of the heretical champion. But the umpires would not render the obvious verdict, fearing, no doubt, the enmity of the heretics among whom they lived. They called, instead, for a further trial, where the decision would be automatically rendered—the trial by fire. A large fire was to be kindled into which the documents containing the respective arguments of St. Dominic and his adversary were to be thrown.

The document that remained undestroyed was to be regarded as containing the truth. The necessary preparations were made, and the papers of the heretic, having been cast into the flames, were immediately consumed. Thereupon St. Dominic cast his defence also into the fire. Not only did it remain unharmed, but to the amazement of the entire assembly, was immediately cast back. A second and a third time it was thrown into the flames, only in each instance to be thrown out again, thereby attesting beyond doubt the divine character of the truth it contained. But even as the stiff-necked Jews refused to be convinced of the divinity of Christ in the presence of the mighty miracles He performed, in like manner the Albigenses remained strongly rooted in their errors even in the presence of this convincing phenomenon.

Institution of the Second Order

Montpellier, Servian, Beziers and Carcassone were in turn the scenes of St. Dominic's labors and innumerable triumphs for Christ. But Prouille eventually became his headquarters and the place of his first foundation. Among the most enthusiastic supporters of the Albigensian heresy were many of the women of Languedoc. A number of these women were among the converts of St. Dominic, and from them he learned of the systematic methods employed by the heretics to propagate their iniquitous and pernicious doctrines. Among these means, not the least effective was the erection of heretical convents which offered special inducements to the children of the better class who were about to begin

their education. But their real purpose was to inoculate these children with the virus of their heretical beliefs. Moreover, a serious difficulty confronted St. Dominic in safeguarding his female converts from the danger of relapsing into heresy. Left in the homes of their heretical relatives, they were subject to incessant importunities to renounce their Faith and relapse into their former beliefs. In order to avoid both of these dangers the saint conceived the idea of establishing a community of nuns which would at once give protection to the women converted from heresy, and afford proper religious instruction for the children of the more prosperous class, who were patronizing the convents of the heretics. The Bishop of Toulouse, to whom St. Dominic presented his plan, warmly endorsed it, and towards the end of 1206 turned over to the saint "the Church of St. Mary of Prouille and the adjacent land to the extent of thirty feet." This generous gift was made in behalf of the women who were already converted, or should be converted in the future. This community of nuns, which was to be known as the Second Order of St. Dominic, was therefore the first in priority of foundation. The religious rule which the founder drew up for the community at Prouille, and afterwards for that of St. Sixtus at Rome, has guided to heights of perfection for over seven hundred years the self-sacrificing lives of the members of the Second Order. They are a cloistered order and, therefore, contemplatives devoted to lives of mortification and prayer. Only such work is engaged in as may be necessary for their maintenance and may be done entirely within the cloister.

Adversities

When Don Diego was despatched by Innocent III on his mission to the Albigenses, it was for a period of only two years, for he still remained Bishop of Osma. That time having now expired, the holy bishop took his departure from Languedoc and set out for his own diocese in Spain. This was in 1207. On the departure of Don Diego St. Dominic found himself practically alone. Over the few who remained with him he exercised no real canonical authority, since both he and Don Diego labored under the authority of the Legates, Peter of Castelnau and Arnold, Abbot of Citeaux. They alone received their authority directly from the Holy See.

The departure of Don Diego, his friend and counsellor of many years, and the desertion of the greater part of his fellow missionaries, only had the effect of stimulating St. Dominic to greater effort. To the faithful William Claret of Pamiers and Dominic of Segovia, who had remained steadfast, he added several other zealous preachers anxious for the reign of Christ upon earth. Indefatigably they labored under the direction of the inspired Dominic. Day after day, and through many a long night, they preached, disputed and prayed in the cause of Christian truth. But though they made many converts, the general situation went from bad to worse. Heresy, now backed almost openly by the secular authority, became brazen and defiant. St. Dominic and his companions more frequently met with insults and derision than with a respectful hearing. They even began to experience difficulty in obtaining the meager fare necessary to sustain life. It was in this crisis that the good Bishop

Foulques of Toulouse again came to their assistance. The benefice of Fanjeaux, with all its tithes and first fruits, was conveyed to St. Dominic, that he and his associates might have a fixed abode when resting from their missionary labors, and some guarantee of support when preaching among the heretics. What human foresight could have discerned at the time that this Dominic Guzman, now little more than a parish priest, would one day be the head and inspiration of a wonderfully organized apostolate as universal as the Church it would loyally serve; that in his own brief day he would number his associates by thousands and recruit several hundred of these from the most learned men of the universities, and would fill the Church with the praise of their splendid deeds? Yet such, in the designs of Providence, was to be his achievement.

The Inquisition

There are two things in the life of St. Dominic around which much controversy has been carried on, and which demand at least a passing notice—the Inquisition and the Rosary.

We must preface this chapter with the remark that the Inquisition here treated of is neither the Roman Inquisition (which was not established by Gregory IX for more than ten years after the death of St. Dominic) nor the Spanish institution of that name, the pet aversion of rural controversialists. That St. Dominic was not the founder of the Inquisition is historically certain, for the reason that it began its operations in 1198 while he was yet an unknown canon of Osma. St. Dominic arrived in Languedoc in 1205. The first Legates of Innocent

III, Guy and Rainier, upon whom the Holy See conferred full inquisitorial power against the Albigenses, began the exercise of this power in 1198, seven years before the canon of Osma inaugurated his missionary career. Their successors, the Abbot of Citeaux, Peter of Castelnau and the monk Rodolph, were named Inquisitors in 1204, and were in the full exercise of their authority when the Bishop of Osma and his canon joined them in 1205 at Montpellier.

Furthermore, it is certain that he was never officially designated by the Holy See, so far as extant documents can prove, as one of the Inquisitors commissioned to labor among the Albigenses. Whatever authority he enjoyed was delegated by the Cistercian Legates, in whose name he expressly exercised it. Thus, for instance, in the following official document (1208) by which he admits to penance Ponce Roger, an old offender in heresy whom he had converted, he expressly states that he acts in the name and by the authority of the Abbot of Citeaux: "To all the faithful in Christ to whom these presents may come, Brother Dominic, canon of Osma, the least of preachers, wishes health in the Lord. By the authority of the Lord Abbot of Citeaux, who has committed to us this office, we have reconciled to the Church the bearer of these presents, Ponce Roger, converted by the grace of God from heresy to the Faith, etc." In this document, in which he defines his authority and announces his titles, he distinctly asserts that his powers are not ordinary but delegated by the Abbot of Citeaux; and while he announces himself as a canon of Osma, he is silent concerning the title of Inquisitor, which would certainly not be the case were he

possessed of it. Towards the end of the year 1214, when his apostolate in Languedoc was almost finished, he issued another letter authorizing William Raymond, a master-furrier of Toulouse, to admit to his house without prejudice to himself an erstwhile heretic. In this document, in which he refers to himself merely as a canon of Osma, he again asserts that he acts subject to the approval of the Legate. It will be seen, therefore, that throughout his entire apostolate among the Albigenses he neither bears the title of Inquisitor nor exercises the authority proper to the office.

That St. Dominic did participate in inquisitorial activity is incontrovertible; but his influence and his office were always on the side of mercy. All the acts of his life among the heretics that are known to us are acts of absolution and of reconciliation with the Church. In the judging and condemning of impenitent heretics he had no part. That was the function of the secular power. His was the duty of assigning canonical penances to those who renounced heresy and renewed their allegiance to the Church, and this, a part of the Church's penitentiary discipline, pertained to her ministery of *reconciliation.* It is evident, therefore, that those anti-Catholic writers who have depicted St. Dominic as a cruel monster stalking up and down the land with the blood-lust in his heart, searching out obstinate heretics for execution at the stake, dipped their pens in falsehood and in hate rather than in the truth of history.

The Rosary

In the whole life of St. Dominic there is nothing, perhaps, that so endears him to the great body of

the faithful as the beautiful devotion of the Rosary. Tradition accounts for the origin of this prayer in the following manner: One night as St. Dominic was sweetly complaining to the Mother of God of what, to his ardent soul, appeared the poor fruits of his labors, she graciously deigned to answer him. Making known to him what we now call the Rosary, she bade him go forth among the heretics and preach and teach its use everywhere. She promised him that under its sweet influence heresy would yield, and that love for her Divine Son would once again burn brightly in the souls of those who now despised Him. Tradition, too, records the fidelity with which St. Dominic fulfilled his mission and the complete success that attended his efforts. Such is the story of the origin of the Rosary, accepted by the Church as authentic for now seven hundred years.

But in our day the spirit of captious criticism is abroad in the land, and there are some few self-sufficient historians who would reject this universally accepted tradition because, forsooth, it is not corroborated by the saint's contemporaries and by them reduced to the form of duly authenticated historical documents. It is certainly strange to hear tradition discounted as a witness to the truth by those who claim familiarity with the sources of Catholic doctrine. When this doubt was proposed to Benedict XIV, one of the most learned among the successors of St. Peter, his answer was that the opinion that St. Dominic was the author of the Rosary rested on "a most solid foundation." Again, he writes: "You ask if St. Dominic was really the institutor of the Rosary; you declare yourself perplexed and full of doubt upon the subject. But what account do you make of the decisions of so many

Sovereign Pontiffs—of Leo X, of Pius V, of Gregory XIII, of Sixtus V, or Clement VIII, of Alexander VII, of Innocent XI, of Clement XI, of Innocent XIII, of Benedict XIII and of so many others who are unanimous in declaring the Rosary to have been instituted by St. Dominic himself?" Leo XIII of our own day, one of the most learned men of his age, speaking of the origin of the Rosary, says: "Enlightened from on high, he (St. Dominic) understood that this prayer (the Rosary) would be the most powerful weapon for overcoming the enemies of the Church and defeating their impiety. And the event proved that he was right; for, in fact, the use of this prayer having been spread and practiced according to the instruction and institution of St. Dominic, piety, faith and concord once more flourished. The enterprise of the heretics failed and their power gradually decayed."* With the citation of these illustrious witnesses, and without entering into a more technical defence of the truth of the Rosary tradition, we may dismiss this unwarranted criticism and unite with the universal Church in acclaiming St. Dominic as the distinguished author and propagator of this beautiful devotion.

The Crusade

What would have been the ultimate success attending the efforts of this little band of apostles under the direction of St. Dominic if they had been allowed to prosecute their saving mission undisturbed, must be forever a matter of conjecture; for at this time an event took place which changed the

*Rosary Encyclical, 1883. See also "St. Dominic and the Rosary," by Rev. A. M. Skelly, O. P.

whole aspect of affairs. On the 15th of January, 1208, Peter of Castelnau, Papal Legate, was foully murdered by a squire of Raymond, Count of Toulouse. The latter was a renegade to his Faith, the protector of heretics and the propagator of their doctrines. He had repeatedly broken faith with the Holy See and secretly plotted the overthrow of the Church within his territory. As the murder of an ambassador was a crime so heinous as to leave no other recourse than a call to arms, Innocent III reluctantly appealed to the secular power to put an end to this utterly intolerable situation. The Catholic chivalry of England and northern France answered his appealing cry and the Crusade was on. Under the gallant leadership of Simon de Montfort, Earl of Leicester, the war was prosecuted to a successful issue, even though the fruits of victory were not to endure for long. If the reader wonder that the Vicar of Him whose advent the prophets foretold under the title of "Prince of Peace" should appeal to physical force, let him remember that the Albigensian heresy was not merely an attack on religion, but a conspiracy against society, government, and even civilization itself. One of the most hostile writers that ever attacked the Church has said: "If the Albigenses had triumphed, Europe would have returned to the horrors of barbarism."*

St. Dominic was a constant witness of the scenes of violence and bloodshed which followed the breaking out of hostilities, and which must have sorely distressed his sympathetic heart. But instead of putting a stop to his zealous efforts, the crusade called for even greater activity on the part of the

* Lea, "History of the Inquisition," Book I, p. 120.

St. Dominic Preaching to the Albigenses

saint. The active part, however, which he took during these stormy times was exclusively a spiritual one, and therefore served the cause of mercy.

It is asserted by many historians that he did not hesitate to risk his own life by throwing himself into the midst of the conflict, during the sack of Beziers, to plead for the lives of the women and children, the aged and the infirm. Whether or not this be so, it is certain that during the period of the crusade we usually find him following the victorious army, wielding the sword of the spirit while others plied the blood-stained weapons of war. He was commonly in the wake of the advancing army, preaching the Gospel, reconciling such heretics as had escaped the arms of the crusaders, with the Church they had abandoned.

It was probably in 1204 that St. Dominic first came in contact with Simon de Montfort and formed with him that close friendship which lasted till the chivalrous knight fell mortally wounded beneath the walls of Toulouse, June 25, 1218. They were together at the siege of Lavour (1211) and again at the capitulation of Le Penne d'Ajen (1212). It was at the request of De Montfort, whose living faith was not a whit less aggressive than his martial spirit, that we find him laboring for the restoration of religion and morality at Pamiers, in the latter part of 1212. On the eve of the battle of Muret he sits with the commander-in-chief of the Christian forces in the council of war preceding the taking of that city. While the conflict raged, he knelt before the altar of Saint-Jacques earnestly imploring the God of Battles that He might vouchsafe victory to the Catholic arms. To such an extent did Simon de Montfort attribute to Dominic's prayers his great

success before Muret that, it is said, he erected in the Church of Saint-Jacques a chapel which he dedicated to Our Lady of the Rosary.

Refusal of Episcopal Honors

In the meantime, the fame of St. Dominic's sanctity, learning and zeal was growing day by day, and more than one diocese whose episcopal throne was vacant sought to secure him as its bishop. In all, three distinct efforts were made to invest him with the episcopal dignity. In 1212 he was elected Bishop of Beziers, but immediately refused the honor. Shortly after this he again rejected the honors of the episcopate, to which he had been called by the canons of Saint Lizier when the See of Comminges had been made vacant by the transfer of Bishop Garcias de L'Orte to the See of Auch. The third time he felt called upon to refuse the mitre was when the above-named bishop sought to have him placed at the head of the Diocese of Navarre. But nothing could tempt the Apostle of Languedoc to accept honors of any kind. Indeed, he had a kind of holy horror for distinctions of that sort, and often said that he would rather take flight in the night, with nothing but his staff, than accept the episcopal office. He never for a moment lost sight of the project, formed eleven years before, of founding an order for the extirpation of heresy and the propagation of religious truth. He would allow no personal glory to deflect him from this purpose, to which he believed himself elected by a divine vocation. He could not, however, entirely escape episcopal responsibility, and during the Lent of 1213 Guy, Bishop of Carcassonne, induced him to act as

his vicar general during an absence from his diocese necessitated by his obligation of preaching the crusade.

The First Community House

At Carcassonne St. Dominic resumed his preaching with his usual extraordinary success. The year 1214 found him again in Toulouse. His little band of followers had not grown very much since he had become their leader on the departure of Diego, six years before. In fact, they now numbered but seven, all told. This, however, did not prevent him from setting about the realization of his life-long dream of founding an order for the conversion of heretics and the spread of Christian truth. Over nine years' experience in combating the Albigenses had further convinced him that the only way the heretics could be opposed successfully was by an organization of preachers consecrated to that work and prepared for its accomplishment by long years of study. But how was this to be realized? His little community possessed no fixed place of abode; the foundation at Fanjeaux was not a community house. Their only sources of revenue, and they meager enough, were the tithes conferred by the Bishop of Toulouse and a donation made by Simon de Montfort.

In the following year a piece of good fortune came to St. Dominic's little band of preachers that, all unknown to them, was to be the first step towards the realization of the leader's dream of perpetuating their work through the medium of a religious order. Brother Peter Seila, a wealthy citizen of Toulouse who had placed himself under St. Dominic's direction, conveyed to his spiritual

director a commodious house for the use of himself and his associates. While St. Dominic might claim Fanjeaux as his nominal home, the community as such, up to this time, possessed no fixed quarters, trusting to Providence to provide for them in such places as their preaching might lead them to. This gift, which was to hold an unique place in the history of the Order, was made about Easter, 1215.

Approval as a Diocesan Community

The next step was even more important. As a religious community the little band of missionaries enjoyed no canonical standing. Their only bond of union was their common zeal for the honor and glory of God's house and their desire to labor under the direction of St. Dominic. However effectively this spirit of good will might unite them for the present, it offered no guarantee for the future, when, as they hoped, their numbers would rapidly increase. To meet this situation and supply its needs their devoted friend, the Bishop of Toulouse, again came to their assistance. By an enactment of July, 1215, at the request of St. Dominic, he canonically established the community in his diocese as a religious congregation whose mission should be the propagation of Christian truth and morals and the extirpation of heresy. The saint now had an approved organization of earnest apostles to work with; and in that organization he possessed a guarantee of stability and the highest efficiency in the fulfilment of their mission. Moreover, in the house given them by Peter Seila they had a home where they could follow the exercises of the relig-

ious life when not actually engaged in the work of preaching.

Council of the Lateran

Yet, notwithstanding the greatly improved circumstances of his little community, how far was he still from the realization of that splendid dream he had when for the first time, some twelve years before, he came in contact with the blighting influence of the Albigensian heresy! He had then planned a worldwide apostolate; and now he had but a single small diocese in which to labor. He had dreamed of an unfettered service of preaching throughout the universal Church; and here he was hobbled with the responsibilities of a parish priest and his obedience to the Bishop of Languedoc. But in the inscrutable ways of Providence things were speedily developing, unknown to our saint, for the fullest realization of his project.

In September of this same year the Bishop of Toulouse set out for Rome, accompanied by St. Dominic as his theologian, to attend an ecumenical council set for the following November. The express purpose of this council was to legislate for the improvement of morals, the suppression of heresy and the quickening of the Faith. In fact, it proposed for its own consideration the very things that St. Dominic had made the end and aim of his Order. Here, surely, was a splendid opportunity for pressing the cause of his Institute, and for soliciting that papal sanction which would invest it with an apostolate coextensive with the universal Church. But, on the other hand, would it not be presumptuous for him to offer himself and his little unknown community to serve the momentous purpose that had

necessitated the convening of an ecumenical council? Outside of Languedoc he and his associates had probably never been heard of. Indeed, they were only a band of diocesan missionaries whose corporate character was but a few months old. Would he dare ask in behalf of this Institute a charter for a universal apostolate of preaching? In the eyes of human prudence such a request seemed unreasonable even to fatuity. But, then, the entire life of St. Dominic was marked by deeds, rich in results, which were not conformable to the dictates of human prudence. He resolved, therefore, on his arrival in Rome to present his petition to the Sovereign Pontiff.

Disappointment

Scarcely had the assembled prelates begun their deliberations when something happened which greatly encouraged him and strongly confirmed him in his purpose. The council bitterly arraigned the bishops for their neglect of the work of preaching, which was essentially an episcopal prerogative, as well as obligation. It instructed them to associate with them in the apostolate of the Word capable and worthy priests to preach the Gospel to the people. This was precisely what St. Dominic was prepared to do—to offer his associates as capable and worthy men to share with the episcopate the right of preaching, at the same time enjoying freedom from the ordinary jurisdiction of the bishops in whose territory they might labor. Furthermore, Innocent III had already taken the convent at Prouille under his protection. The action of the Council, therefore, had already been anticipated by the Bishop of Toulouse in associating with him St. Dominic and his

brethren in the work of preaching. And yet it was a bold and original scheme the saint wished to propose to the Sovereign Pontiff—to give to an unknown association, but a few months old, freedom from all parish restrictions and responsibilities, exemption from the jurisdiction of bishops, and a charter to preach throughout the entire world!

And, then, there was the recent decree of the Council forbidding the approval of any new religious rules or orders. The preceding century and a half had witnessed the institution of no fewer than twelve new orders; and Innocent III himself had approved of two in the last seven years. It is no wonder, then, that the Father of Christendom hesitated when the little community of St. Dominic sought his sanction. But the Almighty was preparing a way to bring the matter to a successful issue. Constantine of Orvieto describes the incident as follows: "One night the Sovereign Pontiff sees in his sleep a divine vision in which the Lateran Church is rent and shattered. Trembling and saddened by this spectacle, Innocent sees Dominic hasten up and endeavor, by placing himself against it, to prevent it from falling. The prudent and wise Pontiff is at first amazed by this marvel, but he quickly grasps its significance, and without further delay praises the scheme of the man of God and graciously grants his request." In this manner, according to tradition, it was given to the holy Pontiff to understand that the contemplated order was pleasing to heaven, and would eventually become one of the most powerful supporters of Holy Church as well as a most efficient promoter of her mission upon earth.

However, Innocent III could not completely ignore the recent law of the council forbidding the institution of any new orders. Accordingly, he instructed St. Dominic to return to Prouille and select one of the already existing rules for the government of his Order and thus comply with the spirit of the law. On the saint's return to Rome, he promised that the new Institute should receive his full and formal approbation. Thus, the ultimate success of St. Dominic's project was guaranteed, though the full joy of its realization was deferred.

Meeting of St. Dominic and St. Francis

It was during this visit to Rome that St. Dominic met for the first time the seraphic St. Francis. Having seen him in a vision one night, the next day, when they met in one of the churches of Rome, he recognized him and, rushing up to him, embraced him. St. Francis was in Rome on the same mission as himself — to obtain papal approval of his Order of Friars Minor. As a result of this meeting, an intimate friendship sprang up between these two patriarchs which continued throughout their lives and has been perpetuated by their spiritual children even to the present day. "The kiss of St. Dominic and St. Francis," as Lacordaire expresses it, "has been transmitted from generation to generation by the lips of their posterity. The friendship of youth still unites the Preaching Friars to the Minorites * * * they have gone to God by the same paths, as two precious perfumes gently reach the same spot in the heavens."

Innocent III Names the Order

It is unique in the history of religious orders that an institute should receive its official name from one reigning Pontiff and be formally approved by another. Such was the experience of the Order of Preachers. Shortly after the departure of St. Dominic from Rome, Innocent had occasion to write to the holy patriarch. When the note was finished, the Pontiff directed that it be addressed "To Brother Dominic and his companions." After a moment's deliberation he said: "No, do not write that; let it be, 'To Brother Dominic and those who preach with him in the country of Toulouse.'" Correcting himself yet a second time, he instructed his secretary to address the communication "To Master Dominic and the Brothers Preachers." Accordingly, when in the following year Pope Honorius confirmed the Order he employed as its official title the name under which it was first addressed by his illustrious predecessor. "The Order of Brothers Preachers," or, in its simpler form, "Friars Preachers," has been its official title from the beginning of its career. This, in turn, has been further condensed to "Order of Preachers." Hence the letters "O. P." which follow the name of every Dominican.

Selection of a Rule

Having received from Innocent III the promise of approbation for his Order, nothing remained for St. Dominic to do but to return to Toulouse and arrange for the selection of a rule. It was characteristic of the democratic spirit of the founder that

instead of arbitrarily choosing a rule himself he should call his brethren, who were to be subject to its direction, into consultation, that they might express their views on so weighty a matter. During his absence these brethren had increased in number from six to sixteen. The choice of a rule was a matter of momentous importance and one not to be approached lightly or with merely the wisdom of human prudence. Consequently, their deliberations were preceded by the celebration of the Mass of the Holy Ghost in the little chapel of Our Lady at Prouille. As a result of these devout considerations the Rule of St. Augustine was chosen to be the foundation of the spiritual life of the Order. Not the least of the reasons that influenced them in the selection of this Rule was its flexibility, which permitted its easy adaptation to all the future needs of the Order. To this rule was to be added, of course, their own "Constitutions."

Confirmation of the Order

As soon as the brethren were settled in their community life under the Rule of St. Augustine and their own Constitutions, St. Dominic set out for Rome to obtain the promised confirmation from Innocent III. This, his third journey to Rome, was begun in August, 1216, about five months after the choosing of the rule. He had not gone far on his way when he received the distressing news of the death of his good friend Innocent III. Honorius III had been elected his successor.

It was with no little trepidation that St. Dominic learned of this unfortunate event. Innocent was

familiar with his plans and purposes and stood ready to impart to them his official sanction. But what would be their fate at the hands of Honorius, to whom he was a complete stranger? He immediately took refuge in that constant and fervent prayer which was his comfort in every trial. Nor was he disappointed. Honorius received him most graciously, assuring him that he would keep all the promises made by his predecessor. Pursuant of these promises, the successor of Innocent confirmed the Order of Preachers in two bulls issued December 22, 1216. The first of these bulls, perhaps the shortest by which any order was ever confirmed, was as follows:

"Honorius, Bishop, servant of the servants of God, to our dear son, Dominic, prior of St. Romain, of Toulouse, and to your brethren who have made, or shall make, profession of regular life, health and apostolic benediction. We, considering that the brethren of your Order will be the champions of the Faith and the true light of the world, do confirm the Order in all its land and possessions present and to come; and we take the Order itself, with all its goods and rights, under our protection and government.

"Given at St. Sabina, at Rome, on the 11th of the Kalends of January, the first year of our pontificate.

"HONORIUS."

Thus, after many years of obstacles, discouragements and delays, was realized the dream of St. Dominic. He had at last established a real religious Order, possessing the approbation of the Holy See. Its purpose was the diffusion of Catholic truth by preaching; its field was coextensive with the universal Church. It is true his Institute was in power and numbers but in its earliest infancy, but in the five years of earthly labor that still remained to him he was to see that infant grow into the proportions

of a colossus of apostolic power that would bestride the continent of Europe from end to end.

Dispersion of the Brethren

Upon receiving the bulls of confirmation St. Dominic did not immediately take his departure for Toulouse, but spent that Lent in Rome preaching in several churches, and before the Pope and the Papal Court. It was in recognition of the success of his work in the Eternal City at this time that the office of Master of the Sacred Palace, or Pope's Theologian, as it is sometimes called, was created and bestowed upon him. The incumbent of this position exercises a special supervision over all the literature published at Rome. All books written by Catholics must receive his approval before they may be printed. He is also a consultor in the Congregations of the Inquisition, the Index and Rites. For seven hundred years this high, and most responsible, position has been filled exclusively by Dominicans.

St. Dominic left Rome after Easter, 1217, and arrived a month later at Languedoc. For the second time he summoned the brethren to meet him at Prouille on the Feast of the Assumption of this same year. But this time it was not to deliberate over the selection of a rule, as they had done on a previous occasion, a little over a year before. The second gathering was for the purpose of learning the founder's heroic intention of immediately scattering them broadcast over the face of Europe in pursuit of their apostolic mission. We can readily understand the consternation of the little band of seventeen when they heard that within eight

months of their confirmation as an Order they were to be dispersed through many nations to garner the first fruits of their glorious apostolate. Was it not hazardous to scatter this little band of youthful missionaries, as yet hardly familiar with the spirit of their Institute, throughout the length and breadth of Europe? Undoubtedly it was not in accordance with the dictates of human prudence, and some of his most steadfast friends—Foulques of Toulouse, the Archbishop of Narbonne, Simon de Montfort, and even some of his own brethren—attempted to dissuade him from carrying out his purpose. But the wisdom of St. Dominic was not the product of human experience. The light that guided his actions was born of grace. Consequently, he was not to be moved from his purpose by the counsels of men. The result of this action, which at the time seemed little short of suicidal, proved how sure the founder was of the source of his inspiration.

On the day of this convocation, just before the act of dispersion took place, St. Dominic again manifested that spirit of Christian democracy which was not the least element of his noble character, and which was so effectively infused by him into the genius of his Institute. He realized the necessity of an assistant superior who would rule in his absence or in the event of his death. Instead of arbitrarily appointing such a superior from among those who most fully shared his views, as he might have done, he ordered an election, that they who were to be ruled might select their ruler. The choice fell upon Matthew of France, who assumed the title of Abbot. This designation was permanently discontinued at the death of its sole bearer.

With a parting exhortation to be faithful to their glorious mission, St. Dominic dismissed his brethren without a single misgiving. One group of four directed their steps towards Spain. Another, among whom was Manes, St. Dominic's own brother, left for Paris under the leadership of Matthew of France. Two remained at St. Romain's at Toulouse, and two others at Prouille. Dominic, with a single companion, directed his course towards Rome.

Miracle at St. Sixtus

In order to facilitate the work of his spiritual sons, now widely scattered, the founder on his arrival at Rome sought further concessions in their behalf from Pope Honorius. The Sovereign Pontiff, equally solicitous for the success of the infant Order, generously acceded to his request. Accordingly, on February 11, 1218, he despatched a bull to all archbishops, bishops, abbots and priors bespeaking their assistance "on behalf of the Order of Friars Preachers, begging them to assist them in their needs," and to help in every way "the most useful ministry to which they were consecrated." He himself granted them the church of St. Sixtus, in Rome, for their permanent headquarters.

At this convent of St. Sixtus took place one of those prodigies—and perhaps the most beautiful of them all—that proclaimed the great sanctity of the patriarch and unmistakably attested the favor in which he stood before God. As yet generally unknown to the people of Rome, the members of the new Order did not always receive the support necessary for their maintenance. As they practiced a

rigorous poverty, subsisting on the fruits of their mendicancy, they oftentimes went hungry. On a certain occasion when the hour for dinner had arrived the procurator announced that there was nothing for the community to eat. Undismayed, St. Dominic ordered the brethren, who numbered forty, to repair to the refectory. Grace was chanted as usual and they took their accustomed seats, while the saint immediately lost himself in prayer. Suddenly there appeared in the refectory two young men of extraordinary beauty, laden with loaves of bread. Whence they came no one knew. Beginning with the youngest members of the community, they began to distribute the bread, which was contained in white cloths slung from their necks. When the last loaf had been placed before St. Dominic they disappeared even as they had come. Thus did Divine Providence watch over the brethren and provide for them in their hour of need. From that time a custom has prevailed in the Order which has long since been incorporated in the Constitutions—that of serving first the youngest at table and the prior last. This custom, while it never threatens the superior with the deprivation of his meal, often leaves him with little opportunity for selection.

The Order and the Universities

St. Dominic had planned that his sons should be learned preachers "of the Word," and therefore that the profound study of science should be one of the first considerations in their training for the future apostolate. In conformity with this design, one of his first official acts was to establish them in the

vicinity of the great universities of Europe, where they might enjoy the advantages of the most liberal education. It was for this purpose that he despatched Matthew to Paris, where the latter in 1217 succeeded in making a foundation near the famous university of that city. So strongly did he and his companions intrench themselves in the good will of the university professors by reason of the sanctity of their lives, their earnestness of purpose and their capacity for study, that in the following year a member of the faculty, Jean de Barastre, professor of theology, bestowed on them the house of Saint Jacques, of which they took possession August, 1219. Soon after this another foundation was made in the vicinity of the University of Bologna.

So quickly did the community grow at St. Sixtus, in Rome, that in a short time it was entirely inadequate for the needs of the brethren, whereupon Honorius—who seemed to delight in bestowing favors upon the sons of St. Dominic—in 1219 conveyed to them the Basilica of Santa Sabina and one-half of his own family palace adjoining the church on the Aventine Hill. In the short space of two years all these and many other convents in Spain and Italy had been established. Surely the seed that had been so daringly scattered at Prouille had taken root and brought forth fruit increased an hundredfold! Thus was triumphantly vindicated the holy imprudence of St. Dominic in the dispersion of his little community.

Journey to Spain

We can readily believe that more than once since his Order had been firmly established, the saint had

cast a longing glance in the direction of Spain, and yearned for the opportunity of implanting in the soil of his native land a branch of that religious tree which in so short a space of time had matured, blossomed and borne abundant fruit in the other countries of Europe. At last this opportunity presented itself. Having appointed Reginald of Orleans vicar during his absence, he set out in the autumn of 1218, accompanied by several of the brethren, to cross the Pyrenees. In 1219 the first fruit of the journey was gathered in the foundation of a convent of the Order at Segovia. In Spain, also, the founder adhered to his former policy of identifying his brethren with the universities of Europe. Accordingly, he succeeded in establishing them near the University of Palencia, his own Alma Mater. It is not difficult to imagine the joy of the faculty in receiving into its halls of study the spiritual children of one whom they themselves had trained for the great work of moral reform in which he was now engaged. At the request of the Bishop of Barcelona a convent was also established in that city.

Returning from Spain in the spring of 1219, he directed his steps towards France and spent Easter with the brethren at Toulouse. The following June found him in Paris, where he rejoiced to learn that the community had in the short period of its existence increased to thirty members. At Paris, by his learned and pious conferences, and especially by the edification of his personal life, he helped to perfect the religious formation of the community and then sent them forth to make new foundations. In this mission they were eminently successful, for the

establishment of new convents quickly followed in Limoges, Rheims, Metz, Poitiers and Orleans.

Foundations in Italy and Poland

In July, 1219, the saint arrived in Bologna and, as at Paris, immediately took up the work of instructing his brethren in the principles of the religious life. This done, he dismissed them as on two previous occasions that they might extend their missionary labors throughout Italy. At Milan, Bergamo, Asti, Verona, Florence, Brescia and Placenza new houses of the Order sprang up to perpetuate the blessings the missionaries had brought them. So pleased was the Sovereign Pontiff with the rapid spread of the Order that he addressed complimentary letters to all who had assisted in the work of its propagation.

To understand adequately the tireless zeal of St. Dominic we must bear in mind that all these journeys between France and Italy, from Rome to the western coast of Spain, and back again across the Pyrenees to France and Italy, were invariably made on foot. On these pilgrimages he never lost an opportunity to preach the Word of God. By the wayside, at crossroads, in hamlets and villages, as well as in the great cathedrals of Europe, he proclaimed with the same inspired eloquence the eternal truths of religion. When the opportunity to preach did not present itself, he retired within himself and in meditation fervently communed with God.

While St. Dominic was thus engaged in spreading his Order throughout Western Europe, there came to him quite unexpectedly the opportunity of widen-

ing in a notable degree its field of missionary effort. In 1220 he met at Rome Ivan Odrowantz, Archbishop of Gnesen. The archbishop was accompanied by his two nephews, Hyacinth and Ceslaus, canons of Cracow, and by three laymen—Herman the Teutonic, Henry of Moravia and Stanislaus of Cracow. All these attendants of the archbishop entered the Order of Friars Preachers and were soon professed. Consequently, when the zealous prelate begged St. Dominic to send him some of his religious to labor among the pagans and schismatics, idolatrous Turks and heathen Finns, the saint was able to comply with the request by sending back to Poland with the archbishop the members of his own suite whom he had but shortly before received into the Order. They arrived in Poland towards the middle of 1220 and immediately established themselves at Friesach. Not long after this the civil and religious authorities of Cracow provided them with a church and sufficient money for the erection of a large convent. This foundation subsequently became the headquarters for all the brethren laboring among the Slavs. Other foundations were made at Prague, Sandomir and Plockow. Nor were Denmark and Russia closed to the missionary activities of Dominic's zealous preachers. Judging by the number of convents established in so short a time by the original little band of Dominicans sent to Cracow, we can readily understand how great was the success of these apostolic men and how enthusiastically their ministrations were received by the people. "Before his death," says Lacordaire, "Hyacinth set up the Dominican tents in Kief itself under the

very eyes of Greek schismatics and amid the noise of the Tartar invasions."

The First General Chapter

The first four years of the Order's existence had taught St. Dominic the necessity of still further increasing the efficiency of its apostolate and of strengthening its government by embodying in its Constitutions the fruit of the practical experience of the brethren in the field. Consequently, on the Feast of Pentecost, 1220, the first general chapter, which had been announced some months before, was convened at Bologna under the direction of the founder.

In the convocation of this chapter the founder again gave expression to the principle of popular representation in the affairs of the Order which he desired to be characteristic of its government. It must be remembered that the saint had full power from the Holy See to enact whatever laws he might deem necessary for the successful prosecution of his mission. This power he had received when Honorius III made him Master General of the Order, shortly before the opening of the chapter. This prerogative, however, he would not exercise, preferring that the legislation of the Institute should represent the opinions of the majority of the brethren. Indeed, at the very first session of the chapter he startled the assembled brethren by resigning into their hands the office of Master General. Needless to say, the resignation was not accepted. He decreed, however, and he immediately acted on his own ordi-

nance, that the Master General should possess no authority during the progress of a General Chapter; and that during this time the Order should be governed by four definitors elected by the chapter. So by his own act the humble founder reduced himself to the level of a simple Friar Preacher in attendance at the chapter. This was but one of the many acts by which St. Dominic showed forth his breadth of mind, disinterestedness of purpose and humility of soul. It is this strength of character, breadth of vision and chivalry of spirit that have marked him for all time as one of the most imposing figures of the Middle Ages.

It is greatly to be regretted that none of the enactments of this chapter are still extant. One thing, however, is certain—they renounced the first revenues they had enjoyed in the struggling days of the Order, and resolved in the future to throw themselves entirely upon Divine Providence for their maintenance in the work of the apostolate. It was furthermore decided that they should annually hold a general chapter to meet the needs that each year might bring forth.

Preaching in Lombardy and the Third Order

Immediately on the close of the chapter, St. Dominic set about the execution of a commission he had received from Honorius III—the conversion of the Lombard heretics. The Sovereign Pontiff had addressed letters to the religious superiors of San Vittorio, Sillia, Mansu, Floria, Vallombrosa and Aquila, instructing them individually to place several members of their respective communities at the disposal

of St. Dominic for the purpose of preaching in certain of the Italian provinces. But because of reasons which history does not record, this elaborate plan of cooperation was not supported by the religious who had been invited by the Holy Father to participate in it. This, however, did not prevent the saint, weakened as he was by illness, from throwing himself whole-heartedly, with a number of the brethren, into the work of converting the heretics of Lombardy. History records that more than one hundred thousand of the heretics were converted through the miracles and preaching of the saint. But, as the event soon proved, in this heroic effort he literally spent himself for the greater honor and glory of God's house.

According to the testimony of Lacordaire and other writers of the Order, it was during this preaching of the Divine Word in Lombardy that the saint organized the Third Order, or The Militia of Jesus Christ, as it was then called. This remarkable organization was made up of men pledged to the protection of the rights and property of the Church. It was at first a distinctly military body; but afterwards, under the title of The Order of Penance of St. Dominic, its character was changed to enable men and women still living in the world to acquire something of the spirit of the religious life. It assumed a still greater influence and importance when it established branches for its women members who desired to retire from the world and practice the religious life in all its fulness. These religious of the Third Order, as it is commonly called, constitute one of the most important and fruitful branches of the

entire Dominican family. It cannot be more fittingly described than in the following beautiful words of Father Faber: "There is not a nook of the mystical paradise of our Heavenly Spouse where the flowers grow thicker or smell more fragrantly than this order of multitudinous childlike saints. Nowhere in the Church does the Incarnate Word show His delight at being with the children of men in more touching simplicity, with more unearthly sweetness or more spouse-like familiarity."

After his spiritual crusade in Lombardy, St. Dominic returned to Rome in December, 1220. His arrival at the Pontifical Court was marked by new favors at the hands of Honorius III. In the early part of the following year three consecutive bulls were issued, bearing the respective dates of January 18, February 4 and March 29, establishing the Order in all its rights and privileges and commending it to the prelates of the entire Church.

The Second General Chapter

Meanwhile the saint prepared for the opening of the next general chapter, which like its predecessor was to be convened at Bologna. Its opening session was held May 30, 1221. At this chapter St. Dominic decided that the time was now opportune for introducing his Order, which now numbered over five hundred members, into Hungary and Great Britain. It was in the former country that he himself had hoped to labor among the Cuman Tartars in the early days of his priesthood. Now that he knew his days on earth were rapidly drawing to a close, he saw that this splendid ambition of his generous

youth would have to be realized through the instrumentality of his devoted brethren. The young apostles to whom this glorious task was assigned met with signal success, and before long had a flourishing convent at Alba Royal. This convent soon became the center of a large band of missionaries and served the same purpose for southeast Europe as did Cracow in the northeast. Within a year after its foundation this convent was able to send missionaries into Transylvania, Serbia and Wallachia.

Simultaneously with the foundation of the Hungarian missions, St. Dominic despatched twelve of his brethren to England. At the suggestion of the Archbishop of Canterbury, they located at Oxford where, in connection with the university, they founded the King Edward School.

"These two missions in England and Hungary," as Lacordaire says, "had given Dominic possession of Europe. His work was now done, and perhaps not unknown to him, the angel of death, bearing the final summons for him, was already on the wing."

Another important enactment of the second chapter of Bologna was the division of the Order into eight provinces, each ruled by a provincial. These were the provinces of Spain, Provence, France, Lombardy, Rome, Germany, Hungary and England. The Order was now thoroughly organized and solidly united. Each of its province-units was possessed of a complete local government and all were under a central government, or hierarchy. It contained all the machinery necessary to perpetuate its existence and at the same time to guarantee the utmost efficiency in the discharge of its exalted mission.

From Venice, whither he had gone after the second chapter, St. Dominic returned in the middle of July, 1221, to Bologna on his last earthly journey. He had already fallen a victim to what was to prove a fatal illness when he arrived at his convent in that city. He knew that within a month his earthly career was to be terminated, and so spent every remaining moment in giving his last counsels to the brethren and in preparing for the final reckoning. After three weeks of illness, during which he edified all by his heroic patience, his fervor and profound spirit of resignation, he breathed forth his soul into the hands of his Creator August 6, 1221. In the full stature of heroic sanctity, in the hour of supreme triumph, he passed out of life into eternity, to the possession of his everlasting reward. He was canonized in 1234 by Gregory IX, who said of him that he had no more doubt of his saintliness than he had of that of Peter and Paul.

St. Dominic's Character

St. Dominic was cast in heroic mould. His was not the gentle spirit of St. Francis nor the genial spirit of St. Philip Neri. He was the uncompromising champion of truth and duty at a time when their enemies were numerous, powerful and active; and though his heart was brimming over with Christlike charity for his fellow men, as many incidents in his life attest, yet he would suffer nothing to come between him and the glory of God and the honor of His holy Church. He permitted nothing to interfere with the stern sense of duty which guided every action of his life. If he castigated the falla-

cies and abominations of the heretics, it was because he loved truth and the glory of his Father's house. But he never failed to distinguish between sin and the sinner. He presented an insurmountable barrier to the progress of heresy and victoriously fought its champions to almost the last hour of his life. Consequently, for hundreds of years he has been a shining mark for the calumnies of heresy-lovers. Indeed, it has required the long perspective of seven hundred years to reveal him in his true stature and place him in his proper light. He was born in a great age, amidst elemental movements in whose direction he played a leading part. Preeminently the ideal Knight of Christ, he won his spurs in many a victorious conflict with the powers of darkness. The knightly qualities of chivalry, valor and gentleness were blended in his character with a marvelous harmony. A lion when he confronted the enemies of the Church, he was gentleness itself with repentant sinners. The fair one for whom his lance was always poised was the Lady Truth. In him the love of eternal truth was a divine passion consecrated to the salvation of souls. His was not the method of battering down the bulwarks of heresy by the sheer force of ecclesiastical authority. He sought and attained his spiritual conquests by the manifestation of truth and by the influence of divine grace, obtained through prayer and mortification. He kindled in the souls of the heretics the fire of his own charity, and then led them back willing captives to the pale of Holy Church. Among the strayed sheep of Christ he did not bear himself arrogantly, as one

conscious of self-righteousness, but even as the lowliest among them. He was ever ready to stoop to conquer a soul for Christ.

When the salvation of a soul was at stake he would dispute as readily and courteously with a field laborer as with the accredited champions of heresy. His soul was like a furnace—aflame with the fire of divine love. He was himself the most luminous example of all his preachings. Outstripping all others in his austerities and labors, he was at the same time the most tolerant of the weakness of his associates. There never was an apostle of the Faith less self-centered than he. At a moment's notice he was ready to divest himself of office, power and influence and become even as the lowliest among his brethren. His very life was constantly at the service of his apostolate. Like St. Ignatius of Antioch, he actually yearned for martyrdom.

When the exigencies of the apostolate did not require for the moment the exercise of his boundless zeal, he solaced his spirit by meditation upon the Gospel of St. Matthew and the Epistles of St. Paul, which he always carried slung at his belt. In this manner he constantly stored the arsenal of his mind with the arms of the spirit in preparation for the next conflict, and reenergized his soul by intimate contact with God. Thus he passed with the utmost facility from action to contemplation, and from prayer to battle with the enemies of Christ. Broad of mind and of far-reaching vision, he did not shackle his Order with the customs of the age that watched over its cradle. Instead, he breathed into it the spirit of all humanity and of all future ages.

He imparted to it an elasticity which would enable it, like an agile athlete, to adapt itself to every attack of the enemy and meet it with the weapons best suited to victory. Impelled himself, throughout his lifelong service, by the single incentive of love, he would not hold over his followers the whiplash of punishment and so make them the craven slaves of fear. Like his own service, theirs must be the fruitage of divine love. For the love of God alone he would have them faithful to their Rule and Constitutions. Consequently, he would not attach the penalty of sin to the violation of either. Surely St. Dominic was the ideal Knight of the Church—valorous, chivalrous, magnanimous. We cannot more fittingly close this sketch than by quoting Dante's beautiful appreciation of the founder of the Friars Preachers:

"There where the gentle breeze whispers among the young flowers that blossom over the fields of Europe, not far from that shore where break the waves behind which the big sun sinks at eventide, is the fortunate Calaroga; and there was born the loyal lover of the Christian Faith, the holy athlete, gentle to his friends, and terrible only to the enemies of truth. They called him Dominic. He was the ambassador and the friend of Christ; and his first love was for the first counsel that Jesus gave. His nurse found him often lying on the ground, as though he had said, 'It was for this that I came.' It was because of his love for the Divine Truth, and not for the world, that he became a great doctor in a short time; and he came before the throne of Peter, not to seek dispensations or tithes, or the

best benefices, or the patrimony of the poor, but only for freedom to combat against the errors of the world by the Word of God. Then, armed with his doctrine and his mighty will, he went forth to his apostolic ministry even as some mountain torrent precipitates itself from a rocky height. And the impetuosity of that great flood, throwing itself on the heresies that stemmed its way, flowed on far and wide, and broke into many a stream that watered the garden of the Church." Such was St. Dominic, founder and first Master General of the Order of Preachers.

PART II
GENIUS OF THE ORDER

GENIUS OF THE ORDER

Character of the Times

The last half of the twelfth and the first half of the thirteenth century constituted in Europe a period of general unrest. Titanic forces were struggling for the mastery. Great principles, pregnant with human interest, were seeking expression and recognition. The human mind was in travail, and ideas were born which were to mark a new and glorious epoch in the history of human thought and civilization. A bitter struggle between the Papacy and the House of Hohenstaufen, which was to continue for a century, had already begun when St. Dominic was born. The very year of his birth had witnessed the murder of St. Thomas à Becket. Innocent III was gradually reestablishing papal supremacy. The early years of the thirteenth century had seen the English barons wrest Magna Charta from King John. On the border-lands of Christianity the fifth crusade was waging the battle of truth and virtue.

From an intellectual standpoint the age was even more momentous. Europe was rapidly emerging from the twilight of knowledge that had characterized the tenth century. Two spirits seemed to contend for the mastery of the intellectual world; the old spirit, which began with the invasions and still smacked of barbarism, a spirit which contented itself with the barest rudiments of learning—the

spirit of feudalism; and the new spirit, conscious of the dignity and power of knowledge, conscious of principles, laws and forces in the realms of physics and metaphysics, as yet unknown to the world at large; conscious of the need of new methods for the attainment of larger results—a spirit altogether inquisitive and keen in the pursuit of knowledge. It was the spirit of a new civilization. The head and front of the new movement was the Church. Not only did she found and endow schools, colleges and universities, but she loaded the student and scholar with privileges, emoluments and honors. Whenever town was in conflict with gown, which was often enough, the Church always manifested, within the bounds of justice, a tender, parental indulgence for the wearer of the gown.

While the battle still hung in the balance, the crusades, introducing a new method and color of thought from the East, and the general diffusion of the teaching of Aristotle, injected a new element into the struggle, and one that was hostile to the spirit of feudalism. The new spirit triumphed; schools multiplied, scholars abounded, universities sprang up and numbered their students by the tens of thousands. The whole age was marked by rapid and radical changes, great ideas and mighty movements, many of which have endured with undiminished influence to the present day. It was altogether a forceful, impetuous and chivalrous age, possessed of a giant's strength and a child's discretion. Indeed, the thirteenth century's tireless quest of truth has often been likened to the persistent inquisitiveness of a precocious child.

Danger of this Movement

But the intellectual revival was not without its disquieting element. Human reason, fostered and developed under the guidance of the Church in the middle years of the twelfth century, dazzled by the consciousness of its own power, began to take on an overweening arrogance towards faith and authority. From this time on it asserted its absolute and undivided supremacy in the realm of knowledge, human and divine. It undertook to measure all truth by the capacity of its own understanding. Faith was impugned, dogma challenged, and even the mystery of the Trinity was held to be not beyond the reach of scholastic analysis. It placed its own judgments above God Himself, and demanded that they be accepted as the infallible criteria of truth. St. Bernard thus describes how generally this spirit had permeated the times: "Along the streets and in the squares people dispute about the Catholic Faith, about the child-bearing of the Virgin, about the Sacrament of the altar, and about the incomparable mystery of the Trinity." Of course, this license in human thought could have but one effect, and that a disastrous one, on the souls of men and the cause of truth alike.

The Struggle Against Rationalism

The Church met this new situation with intellectual forces of no mean caliber. William of Champeaux and St. Bernard attacked the rationalists with all the resources of their great intellects. If any

criticism of their work be permissible, it is that their method was in some degree insufficiently constructive. With fervid eloquence and burning zeal they denounced the impiety and unbelief of the rationalists, and clearly pointed out the fatal tendencies of the dialectical system in the hands of proud and irreverent men. But they did not seek to purge that system of its abuses and employ it as a weapon of defense. This was to be the work of another century. The immediate consequence was, however, that the three thousand logic-mad students, if that expression may be permitted, who followed Abelard in his peripatetic course, sneeringly turned from the champions of the Faith as the Athenians turned from St. Paul, saying: "We will hear thee again concerning this matter."

A policy of repression was next adopted, and in 1209 the Bishop of Paris convoked a council to condemn the heresies of Amalric of Bena, who taught not only the incarnation of Christ, but also of the Father and the Holy Ghost. Though he had been dead two years, his desiccated bones were disinterred and deposited in unhallowed ground. Even harsher methods were applied to some of his disciples. This council also forbade the reading of the physics of Aristotle. Six years later Robert de Courcon, a Papal Legate, condemned the metaphysical works of Aristotle. Perhaps it would be more in accord with the truth of history to say that the council and the delegate condemned the Arabian translations and commentaries of the philosophical works of Aristotle.

Yet, drastic as these measures were, they failed of their purpose, and the spirit of rationalism swept on. In the thirteenth century it attained the height of its power. This century deified Aristotle and regarded him as one who had said the last word on all subjects, and whose conclusions were the infallible criteria of truth. In this century men began to speak of the Philosopher much as St. Augustine says the masters of Carthage spoke of the Aristotelian categories in his day—"with cheeks bursting with pride, as of something altogether divine." Avicenna, indeed, had said that Aristotle was the only man God had permitted to attain the highest summit of perfection. It was clear, therefore, that a crisis was imminent in the struggle between Western belief and Eastern unbelief, and the outcome was of supreme concern to the cause of Christianity. The age certainly had need of some tutelary genius whose dominant spirit would guide its splendid energies to high aims and worthy ends.

This was the condition of the intellectual world when St. Dominic stood pleading with Innocent III for permission to found a new religious order.

St. Dominic's Grasp of the Situation

As the patriarch contemplated the age in which he lived, he discerned in it three fatal defects, to which could be traced all its evils: First, the notable absence of the contemplative spirit among men of the active life; secondly, the lack of reverent yet scientific scholarship; thirdly, a want of authoritative and effective preaching. It was to supply

these wants of his times that St. Dominic established the Order of Friars Preachers. Though the founder was a leader among men and an ardent progressionist among thinkers, he was not a frivolous innovator or a wanton iconoclast. His habit of thought was of a strictly constructive character. He was a thinker whose work was to mark a distinct epoch in the intellectual world, and to exert a remarkable influence on the development of scientific thought. But this was not to be accomplished by the levelling of all existing institutions and the utter condemnation of all accepted methods. His were not the methods of the hysterical and sensational demagogue. Novelty for novelty's sake did not appeal to him. He was a builder who could avail himself of "old things and new." He, therefore, adopted the contemplative spirit of monasticism, and not only united it to the active life, but made it the very basis of the apostolate. He knew full well that reverence is born of contemplation; that contemplation also begets knowledge, knowledge love, and love zeal for souls—the indispensable virtue of a successful ministry.

Contemplative Element

Since it was the purpose of the Order of Friars Preachers to labor in the world for the salvation of souls through the ministry of the Divine Word, it was necessary that every opportunity for self-sanctification be afforded the prospective Dominican. In no other way could he hope to vitalize his utterances with the spirit of sincerity and illustrate them

by his own example. It was equally necessary that he have ample time for meditation—time to ponder over eternal truths, unfold their divine significance, assimilate their substance and thus prepare himself to proclaim a true and substantial message of comfort and hope to the hungering souls of men. As his life's work would be, in the terse phrase of St. Thomas, "to convey to others the fruit of his own contemplation," it was necessary that he should have the spirit of a contemplative no less than that of an apostle. With these ends in view St. Dominic chose his rule and formulated his first ordinances, and thus determined the spirit and trend of the Order for all future time. It is not a little to the credit of the Friars Preachers that in all the subsequent legislation of seven hundred years they have faithfully endeavored to interpret the mind of their blessed founder and perpetuate his spirit. In these fundamental principles of organization weighty stress was laid on the contemplative element of the Order; for, while it was subordinated to the apostolate, it was regarded as an essential means to the attainment of that end. Spiritual formation through contemplation and mortification was the training best fitted to fill the soul of the prospective preacher with fervor and zeal. It were vain to expect him to inflame the souls of others with the fire of God's love if he had not first kindled that divine passion in his own soul. Consequently, the twin spirits of contemplation and apostolic activity were indissolubly united in the Dominican ideal. The children of St. Dominic were to be neither monks nor secular priests, but a happy and

effective blending of both, plus the apostolic spirit which was their special and priceless inheritance from their founder. In the words of Etienne de Salagnac the Dominican was to be "a canon by profession, a monk in the austerity of his life and an apostle by the office of preaching."

The saint had prayerfully and studiously planned the scheme which was to make for the personal sanctification of his followers, and to guarantee their zeal and efficiency in the world-wide vineyard of the Lord. It was to this end that he appropriated the substance of the monastic life, in so far as it would not interfere with the future activity of the Order. He had conceived a bold and original plan for a new age, new conditions and new interests; but he must temper to the work the tools to be employed in its development. For this purpose the monastic spirit, stripped of many of its fettering forms, was as serviceable as it had ever been. This spirit he did not appropriate directly from the old monastic institutes, but from the Canons Regular, who some time before had combined its essentials with the activity of a local ministry.

The Vows

The three vows of religion—poverty, chastity and obedience—he adopted in all their pristine severity. During the first four years of the Order's existence, while it was trying to find itself, as it were, he permitted the Institute, as a whole, to possess property and revenues to the extent necessary for the maintenance of the brethren; but never for a moment

would he suffer personal possessions on the part of its individual members. Once the infant Order had taken its first venturesome steps, it heroically renounced even corporate possessions. In the very first chapter of the Order, that of Bologna in 1220, at the suggestion of St. Dominic, the Fathers not only reaffirmed their personal obligation of detachment from all earthly possessions, but, furthermore, by renouncing all the revenues they had enjoyed up to that time, they pledged themselves to a life of austerest poverty. It was at this chapter, too, that St. Dominic endeavored to persuade his brethren to enact a law turning over to the lay-brothers the management of all the temporal affairs of the Order. In this he was not successful, as the previous experience of many of the Fathers had proved the plan impracticable. The founder humbly submitted to their views, though as Master General, invested with the fullest powers, he might have arbitrarily forced compliance with his wishes. One of the early chapters determined that the cells of the brethren should contain no other ornaments than a statue of the Blessed Virgin and a crucifix. After this manner the Institute identified itself absolutely with the mendicant orders whose sole provider was the merciful God Himself. This was no new manifestation of the spirit of poverty on the part of St. Dominic. We recall that on the threshold of his apostolate among the Albigenses he frankly ascribed the failure of the papal delegates, in their labors among the heretics, to a disregard of evangelical poverty, and respectfully suggested that for the future they more closely follow the poverty exemplified in the life of the Savior.

From all of this it is apparent that the founder of the Friars Preachers did not esteem poverty a whit less than his brother saint, the Seraphic Francis. But, unlike his saintly friend, he valued it principally as an effective means for the attainment of the ends of his apostolate. His attitude in this respect was based upon a twofold motive—principle and expediency. Poverty was an essential element of the religious life. Its office was to detach the soul from all material interests, with their attendant cares and distractions, in order that it might give itself entirely to the business of loving and serving God. As a matter of expediency, it was necessary that his followers be free from all incumbrances and the preoccupations which the possession of property entailes, that they might enjoy a greater opportunity for study and possess the mobility necessary for the activities of their apostolate. Poverty, then, St. Dominic regarded as a means to an end; and if he expressed himself with the utmost vehemence in regard to those who should be unfaithful to its obligations, it was only because he foresaw that such infidelity meant the failure of their vocation as Friars Preachers. But he was farsighted enough to see that circumstances might arise which would render a rigorous observance of poverty a serious impediment to the work of saving souls, and he was broad-minded enough to meet this difficulty, as well as others of a similar nature, by placing in the hands of all superiors the constitutional power of dispensation.

Chastity, of course, was adopted according to the one ideal—that of Jesus Christ—which has ever and

always obtained in the religious institutes of the Catholic Church.

In the matter of obedience, St. Dominic expected of his followers a whole-hearted, prompt and cheerful compliance with the exactions of the Rule and Constitutions and with the expressed wishes of their superiors. Indeed, their vow of obedience is the only one mentioned in the act of profession. The reason is that, according to the intention of the Church, it includes the vows of poverty and chastity. In the ceremony of profession the Dominican's obedience is vowed to God, to the Blessed Virgin Mary and to the Master General of the Order of Friars Preachers. This includes also, of course, obedience to his immediate superiors. His first vows, pronounced after a year of novitiate, are simple though perpetual. Three years after, solemn vows are taken.

Spirit of Dominican Discipline

Neither the Rule nor the Constitutions bind under penalty of sin, except in disobedience involving formal contempt. The founder himself declared in the chapter-house at Bologna, for the comfort of the weaker brethren, that the Rule did not bind under pain of sin, and that if he could think otherwise he would go to every cloister and hack it to pieces. These words were recorded by one who heard them from the saint's own lips. The chivalrous Dominic could not imagine a religious who needed to be spurred to the discharge of his obligations by the craven fear of punishment, either in this world or

the next. Divine love was the one impelling power that actuated him in all his relations with God, and he would have it likewise with his followers. It was this spirit embodied in the Constitutions, of the Order which led St. Catherine of Sienna to exclaim: "The Rule of our Holy Father is so broad, so joyous in character and of so sweet savor!"

Silence, prayer, fasting and abstinence were strictly enjoined by the founder as pertaining to the very essence of the religious life. Fasting was enjoined from the feast of the Exaltation of the Holy Cross—September 14—to the following Easter Sunday. Abstinence was perpetual, except for the sick and the superannuated.*

Silence, always characteristic of the religious life and inseparable companion to the spirit of contemplation, was also required. The famous portrait of St. Peter Martyr, painted by his brother Dominican, Fra Angelico, which represents the saint with finger on lips bespeaking silence, is beautifully symbolic of the silence that haunts the cloisters of Dominican houses. It is the spirit of the Rule that, outside of the usual recreation, this silence be broken only in class and chapter-room and in the choir, when the brethren in full, sonorous volume and in spirited staccato measure chant the Divine Office and alter-

*Climatic conditions, the arduous character of their work and other circumstances have compelled the Dominicans in various places to modify the primitive rigor of their law of fast and abstinence. Yet in such places, including our own country, the Rule is enforced with sufficient strictness to satisfy the penance-loving religious who has not a special predilection for a fish or vegetarian diet.

nate with the angel choirs in singing the praises of God.

Dispensations

All these adjuncts of the religious life were embodied by St. Dominic in his Constitutions and strictly enforced by him as effective means for promoting the spiritual perfection of his children, who were to be, in the language of Honorius III, "the champions of the Faith and true lights of the world." But it must be again insisted on that in the Dominican Order these things were not intended solely for the sanctification of its members, as in the old monastic institutes, but as means also to a higher end — the apostolate. With a clear understanding of the mission of his Order, the founder equipped his infant Institute with rules of remarkable detail and wondrous efficiency. With that far-reaching range of vision characteristic of all great thinkers, he planned not merely for his own age but for all time. He did not make his Order the creature of his own times merely, nor hobble it with the conventions of the age that witnessed its birth. Neither did he limit the field of its activity to the older and more enlightened nations of Europe. He planned an organization which would breathe the spirit of catholicity, embracing all ages, races and nations. With this end in view, he imparted to the laws with which he equipped it an extraordinary flexibility and elasticity which would permit their adjustment to all times, places and conditions. With extraordinary wisdom and liberality, he embodied in the Constitutions themselves, as we have already

seen, the power of dispensation when rigid adherence to the letter of the law would fetter the exercise of apostolic zeal.

The mind of St. Dominic on this point was admirably expressed by one of the most illustrious of his disciples, Blessed Humbert, when he said: "When some point has been insisted upon as calculated to forward a certain end, it cannot be permitted to prevent the attainment of that end. * * * It is for this reason that points of rule in the Order must not be observed with a rigidity which is calculated to preclude the attainment of the very end for which the Order itself was founded." Each superior is, therefore, empowered prudently to dispense his subjects from any particular requirement of the Rule which might interfere with the work of saving souls. But while superiors may, for good and sufficient reasons, dispense their subjects, they cannot under any circumstances abolish one jot or tittle of the law. The wonderful efficiency of the Order, as witnessed by its varied and monumental achievements throughout the world, its marvelous vitality after seven hundred years of service, its adaptability to every need of the Church—is in a very large measure due to the wise provisions of dispensation which the bold and original mind of St. Dominic implanted in the very foundation of his legislative system.

Rule and Constitutions

The machinery by which the abstract rules of the religious life were to be reduced to practice, and the ends of the Order attained, were the Rule and Con-

stitutions. The first formal expression of law to be identified with the Dominicans was the Rule of St. Augustine and the "Customs," largely borrowed from the Premonstratensians. Both of these instruments had been selected by St. Dominic and his little band at Prouille, the former just before, and the latter immediately after the confirmation of the Order. They provided for the ascetical and canonical requirements of the community. But the fundamental and characteristic legislation of the Order was enacted at the first Chapter of Bologna, convened by St. Dominic himself in 1220. Around this nucleus was woven the elaborate fabric of law of all the succeeding general chapters. It constitutes a body of legislative enactments which for wisdom, efficiency and moderation has elicited the praise and admiration of historians and statesmen throughout the course of seven hundred years. It was this legislation which gave to the Order its permanent form and government. Twenty-one years later the legislation of the Chapter of Bologna was rearranged by the famous Dominican canonist, Raymond of Pennafort, without, however, substantially changing the text of the original draft. This text of St. Raymond was given the weight of law by the general chapters of 1239, 1240 and 1241. Augmented by the enactments of subsequent general chapters, this text constitutes the body of Dominican legislation as we have it to-day.

Organization

The Order of Preachers is divided for the purpose of government into provinces, of which there are at

present thirty-three, presided over by provincials. Also there are embryonic provinces called "congregations." The latter are districts lacking the necessary number of priories to qualify as provinces. They are governed by a vicar-provincial appointed by the Master General. The working unit of the province is the priory,* administered by a prior. Other foundations of minor dignity are called "vicariates." These foundations are tentative and are expected ultimately to develop into priories. At least three priories are necessary for the foundation of a new province. The superior of a priory is elected to office for a term of three years by the clerical members of that priory who have been subject to vows for at least nine years. The religious elected must have been professed for at least twelve years. The election, however, is subject to the approval of the provincial, who may set it aside and call for a new election. Once every four years a provincial chapter is held for the election of a provincial. Each priory is represented at this election by its prior and a delegate (*socius*). The latter is elected by those who are qualified to vote in the election of a prior. While the prior represents his community at the chapter *ex officio*, the delegate represents it for the special occasion of the election. Ex-provincials, Preachers-General and Masters of Theology also have a voice in the election of the provincial. At this chapter the general business of the province is transacted. But the enactments of the chapter do not become operative until they have been approved by the Master General, who may

*These houses are also called "convents."

St. Thomas Aquinas Among the Doctors

also annul the election and thereby necessitate a reassembling of the elective college. During the progress of the chapter, the administration of the province rests in the hands of the prior in whose priory the chapter is held, and four others, called "definitors," elected by the brethren attending the chapter. From the close of the chapter until the newly-elected provincial has been confirmed, the province is administered by a vicar chosen in accordance with the customs of the several provinces.

Two years after each provincial chapter, an "intermediate chapter," or "congregation," as it is called, attended by ex-provincials, Masters of Theology and priors, is held under the presidency of the provincial to transact the affairs of the province. Like the enactments of the provincial chapter, those of the intermediate congregation are also subject to the revision and approval of the Master General.

General chapters are held by the entire Order every three years. As a matter of convenience these chapters take place in Europe. The elective chapter at which the Master General is elected is held every twelve years. In this chapter both the governing and the governed elements are represented, but the representatives of the latter are twice as numerous as those of the former. The provincials from all the provinces, with two other representatives (definitor and socius) for each province, are the constituent members of this chapter. All these members of the general chapter, except the provincials who attend *ex officio*, are elected by the provincial chapters of their respective provinces, which immediately precede the general chapter. During

the first six hundred years of the Order's existence the Master General held office for life. In 1804 his term was reduced to six years, and in 1862 extended to twelve. Three years after the election of the Master General another general chapter is held which is attended by one delegate (definitor) from each province and his "associate." The delegates to this chapter represent the governed element of the Order. Three years after this, the provincials of all the provinces representing the governing element of the Order are again convened in general chapter. The next chapter, like the second, is a definitors' chapter; while in the next, which is an elective chapter, both provincials and definitors participate. At all but the elective chapter, the Master General presides over the deliberations of the brethren.

During the life of the general chapter the administration of the Order is placed in the hands of the provincial in whose province the chapter is held, and of committees, to each of which is intrusted the working up of one of the subjects to be brought before the chapter. This arrangement, as we have already seen, was first effected by St. Dominic at the Chapter of Bologna, in 1220. Before the chapter adjourned this arrangement was embodied in the Constitutions for all time.

"Such," says the Frenchman Delisle, "was the simple mechanism which imparted to the Order of Friars Preachers a powerful and regular movement, and secured them for a long time a real preponderance in Church and State." The entire government and organization of the Dominican Order represents an harmonious blending of monarchical and

democratic elements which St. Thomas proclaims the best of all practical forms of government. The democratic side of the Order is best illustrated by its representative character and the election of its officers. Its laws are enacted by representative bodies in provincial and general chapters to which provincials and Masters General are responsible for their acts. The elective power permeates it from top to bottom. Every cleric of the Institute who has been professed nine years has a right to express his choice for immediate superior of the convent to which he is assigned. Indirectly the brethren may, through their elected representatives, express their choice for provincial and general officers. Directly or indirectly, their superiors are responsible to them for their acts. It is their right to express to the chapter their opinion whether their prior should be retained in office or removed. The same right is exercised by the priors at the intermediate congregation in regard to the removal of the provincial. From this it is evident that the principle of "the recall," now so strenuously agitated in civil politics as both new and progressive, has been in use in the Dominican Order for centuries. No superior is irresponsible; none can become a law to himself. Priors are in some measure answerable to their subjects; provincials and generals to their chapters. On the other hand, the monarchical element is seen in the powers vested in the superiors of the Order. In few, if any, other institutes are superiors clothed with such power as the rulers among the Friars Preachers. As the provincial can remove from office for sufficient reason any superior in his province, and

locate every one of his subjects where he will within the confines of the province, in like manner the Master General can act towards the superiors and subjects of the entire Order, while he himself can be removed from office by the general chapter. Thus, the principles of check, counter-check and balance have been skillfully employed in the Dominican scheme of legislation to prevent an inordinate and dangerous accumulation of arbitrary power in the hands of any individual, or group of individuals, but without at the same time giving to the administration of the Order the character of mob rule. It is worthy of note that, as Father Mandonnet remarks, the absolutist governments of Europe showed but little sympathy for the democratic Constitutions of the Preachers. In this effective blending of the monarchical and democratic forms of government the legislation of the Institute but reflects the spirit of St. Dominic. Possessed of the most autocratic kind of power, bestowed on him as Master General by Honorius III, he possessed also in no less a measure the spirit of true democracy. Time and time again in the all-too-few years of his government he emphatically expressed the desire, and translated it into practice, that his Order should possess a representative form of government. While other founders of religious institutes arbitrarily dictated rules, constitutions and methods, and, with the best of intentions undoubtedly, jealously safeguarded the power with which they had been invested, it was Dominic's constant effort to seek the counsel and guidance of his brethren and to share with them his authority and power. Such was

his purpose when he consulted them in the selection of a rule at Prouille; and, again, when he assembled the brethren at Prouille in 1217, just before he dispersed them through Europe, in order that they might elect a vicar-general to rule in his absence or in the event of his death. It was in pursuit of the same object that he convoked two general chapters atBologna, one in 1220 and the other in 1221; that he sought to resign his office of Master General into their hands, and, failing that, renounced all authority during their deliberations. With the same end in view, in deference to the opinion of the brethren, he abandoned his cherished plan of placing all temporals in the hands of lay-brothers. In St. Dominic the monarchical element was represented by his unrestricted power, and his spirit of democracy by the way in which he divested himself of that power.

A learned German historian has well said: "We do not deceive ourselves in considering the organization of the Dominican Order the most perfect of all monastic organizations produced by the Middle Ages." As imitation is the sincerest form of flattery, undoubtedly the greatest compliment paid to its efficiency was its adoption *in toto* by the Friars of the Sack, and the influence it exercised in the organization of a great many other mediaeval institutes. We need not be surprised, in the light of the foregoing, at the words credited to the Italian historian, Cesare Cantu: "Wonderful is the Dominican legislation, which in every particular seems admirable, even after seven hundred years"; or at the following sentiment attributed to Niccolo Macchiavelli: "With these laws (of the Dominican Or-

der) a great and flourishing republic could be governed." Truly, St. Dominic was a constructive statesman, and justly did Newman ascribe to him "an imperial spirit of government."

Study

The second great need of the times, as viewed by St. Dominic, was a reverent, yet scientific, scholarship, not only in the schools but in the pulpit as well. The disciples of the saint were to be professedly, not incidentally, preachers of the Divine Word. Consequently, they must be thoroughly trained and perfectly equipped, not only to stir the faithful to greater fervor, but to enter the schools and combat the rationalistic tendencies of scholars already steeped in oriental error. They must be prepared to face the heresiarchs of the Albigenses and other sects, and by controversial preaching as well as by written polemics vindicate the truth of Christ for the honor of God and the salvation of souls. In order that we may fully grasp the plan of the founder it is necessary briefly to review the methods of theological teaching that had succeeded one another up to and including his time.

Theological Systems

The method of theological exposition in the first six centuries of the Church's existence was that introduced by the Fathers. It was, of course, based upon the Scriptures, and developed by patristic commentaries and the tradition and decisions of the Church.

With the beginning of the seventh century a new method made its appearance. Already the teachings of the Fathers had come to be looked upon as authoritative in an eminent degree. They were, therefore, made the basis of the new method conjointly with the Scriptures, tradition and the decisions of the Popes and Councils. The writings of the Fathers were mostly made use of through the medium of compendia and extracts from their writings.

At the beginning of the thirteenth century yet another method had come into general use, which was to be known as the scholastic method. It is impossible to ascribe with any degree of certainty the beginning of scholasticism to any particular individual or time. Some refuse to acknowledge any other than Albert the Great as the first scholastic; others hark back to the person and times of Abelard; others, still, affirm that its rise dates from the controversy over the Eucharist, participated in by Lanfranc, on one side, and Berengarius on the other; while others still looked to Scotus Erigena and the ninth century for its origin. One thing, however, is certain—the appearance in the twelfth century of more numerous and more complete translations of the Stagerite gave to this method a new and powerful impetus. It was, in substance, an alliance of faith and reason — the dialectic system applied to the elucidation of theology. It consisted in developing, expanding, illustrating and clearing of objections, in a didactic manner, the dogmas of religion.

Need of a New Method

Whatever service the dialectic method conferred on theology, it had proved a dangerous weapon in the hands of the proud and headstrong. Personified by Erigena, Berengarius and Abelard, it stood for dominant reason and irreverence. Scotus Erigena had said that "authority is derived from reason." Abelard taught that "liberty was the right to consult reason, and to listen to it alone." In the persons of Averroes and Avicenna it championed pantheism and naturalism in many of the universities of Europe. It was not always employed in the service of truth, but often for mere vain display. The great need of the times, therefore, in the judgment of St. Dominic, was an order of men capable of defending the supremacy of the Faith with sacred and profane science—science not acquired for the vain purpose of academic display, but for the defense of truth and the salvation of souls. He realized the urgent need of a body of men capable of refuting the brilliant aberrations of future Abelards, of combating the Hebrew and Arabian philosophers who were injecting their subtle poisons into the thought of the times, of purging the Philosopher himself of error and of harmonizing his teachings with the Scriptures and patristic writings.

The Church then possessed no such institute to meet the needs of the times. Before St. Dominic's time the religious Orders were holy asylums for the promotion of personal sanctity by labor, fasting and prayer. The work of St. Anthony and St. Pachomius was hidden in the wilderness. Its spirit

of solitude was unsuited for the turbulent times of the thirteenth century.

In the sixth century St. Benedict founded the monastic Institute of the West. But its spirit, too, was purely contemplative, and not of an active, aggressive apostolate in the outer world, though the necessities of the times more than once forced it to enlarge its scope. For more than six hundred years monasticism had served gloriously the needs of the Church, and in its schools and scriptoriums the cause of education and civilization. But in the twelfth century monasticism, representing the synthetic and mystic spirit of St. Benedict, had begun to lose its ascendency, and at the beginning of the thirteenth century its influence upon the times was wholly negligible. The contentious character of that century was not in accord with the spirit of "*quies*" that filled the cloistered silence of the mountain abbey. Not later than the year 1118 the monks, as though in protest against the irreverent spirit of the schools, closed their doors against all lay students. The Fourth Lateran Council had endeavored to meet the situation by issuing a decree authorizing the appointment of a Master of Theology for each of the cathedral schools. This, however, had not proved effectual.

St. Dominic's Plan

It was under these circumstances that St. Dominic conceived the idea of founding an order of men versed in sacred and profane science, trained in dialectical skill, who, though formed in the silence of

a cloister, could enter the noisy arena of the university and successfully measure lances with the arrogant knights of reason in defense of the Faith. His followers were to be students, scholars and educators, not by chance, personal inclination or indulgence, but by design and the requirements of their vocation. Truth—universal truth—its acquisition and diffusion, was the intellectual ideal he would realize in his followers. "Veritas" was the motto emblazoned on the escutcheon of the Order. Such was the chivalrous design of St. Dominic. The very conception of such a scheme indicated the greatness of his mind and the sweep of his vision. How effectively he planned and how true to his ideals were his associates, may be seen in the fact that within a hundred years his Institute was universally designated "the Order of Truth."

St. Dominic was well qualified intellectually to plan so great an undertaking. He was a man whose native gifts of intellect were of the highest order. "Dominic," as Cardinal Newman says, "a man of forty-five, a graduate in theology, a priest and a canon, brought with him into religion the maturity and completeness of learning which he had acquired in the schools." He was a profound student of the history of the Church, knew its trials, understood the dangers that menaced it, and was thoroughly familiar with its needs. The active part he had taken in suppressing the Albigensian heresy, and his extensive travels with the Bishop of Osma, added to his academic knowledge a vast fund of practical experience and imparted to him a deep insight into the spirit and trend of his times. He had

taken a conspicuous part in the apostolate of the written as well as of the spoken word. Doctors of wide renown, scholars of highest repute, sought his advice and called him "Master." Honorius III recognized his scholarly attainments when he created the office of Pope's Theologian and appointed him to fill it.

Even before he had taken the first step towards realizing his splendid dream, and while it was still taking form in his brain, St. Dominic determined that his followers should be learned preachers of the Divine Word. Scarcely had the little band of seven taken possession of the house of Peter Cellani as a diocesan community than he led them to the school of Alexander Stavensby, a famous scholar of Toulouse. The significance of this act lies in the fact that they were all priests, and, therefore, ordinarily well versed in theological science. By this action he made clear his intention that the members of his Order should acquire a larger knowledge of sacred science than that possessed by the average priest. He realized that only an unfailing devotion to study could make a "full" preacher, out of whose abundance souls would be nourished with the eternal truths of God.

Indeed, the very spirit of the times made necessary the formation of such preachers. As much of the preaching was to be directed to unbelievers—Albigenses or rationalists — and must needs be, therefore, of a polemical nature, it was imperative that the brethren have a firm and comprehensive grasp upon the principles and facts of ecclesiastical science. This was especially true of the depart-

ments of philosophy, dogmatic theology and Sacred Scripture—in the last of which many among the heretics were remarkably well versed. It was to be the work of the Friars Preachers, as Jordan of Saxony expressed it, "to defend the Faith and destroy heresy." Such, too, was the anticipation Honorius III expressed in the bull in which he confirmed the Order: "Expecting the brethren of your Order to be the champions of the Faith and the true lights of the world, we confirm your Order." That this great expectation was not unfounded is demonstrated by the fact that fifty years after the Order's institution Clement IV could proclaim it "the guardian of truth."

For the attainment of this "magnificent aim," as Cardinal Newman calls it, St. Dominic instituted an Order in which the pursuit of knowledge was to go hand in hand with the quest for spiritual perfection, and both were to be ordained to the salvation of souls through the ministry of the Word. It was a wholly original idea, unsuggested by anything in the rules or constitutions of the religious institutes that antedated the foundation of the Friars Preachers; and we must admit that it was as bold as it was original when we consider the noisy, arrogant and heretical character of so many of the scholars of the twelfth and thirteenth centuries. It is to his own Order that Blessed Humbert, fifth Master General, assigns the honor of having been the first to unite the formal and systematic prosecution of study with the conventional exercises of the religious life. From this exposition of the plan of St. Dominic it will be seen that the great lights of sanctity and

learning who with unfailing regularity rose in each succeeding generation were not accidental to the Order, but the legitimate fruit of its founder's genius and planning.

Its Execution

As the architect of the new Institute, Dominic not only drew up the plan and general design, but carefully worked out each detail and specification. Clearly he saw that to maintain the high standard of scholarship he had proposed for his spiritual children it would be necessary to afford them the best educational advantages obtainable. It is not surprising, therefore, that among the very first official acts of St. Dominic, as Master General, was the drafting of rules designed to promote the educational efficiency of the Order. Immediately on his return from Rome, after the confirmation of the Order, he gathered his companions about him at Toulouse and in two words summed up for them their vocation as Friars Preachers — to *study* and *preach*.

With this fixed purpose in mind he despatched several of the brethren to the university cities of Paris and Bologna, and subsequently to the schools of Padua and Palencia, when he dispersed his little flock in 1217. It was the same consideration that led to the selection of Matthew of France, a learned man "ready to meet every point of doctrine," to be superior of the little community that settled close to the gates of the University of Paris; and of Reginald of Orleans, professor and Doctor of Law at the same school, to be put in charge of the convent of the University at Bologna.

The very first chapter of the Order, convened by St. Dominic at Bologna, admonished the brethren to attend assiduously to books and studies. It was on this occasion, too, that the custom originated of having the general chapters choose the lectors who were to direct the studies in each convent—studies in which even the superior was obliged to participate. Other observances might be relaxed for reasonable causes, but study, never. In the chapter of 1228, superiors were empowered to dispense with any article of the Rule that interfered with study. If any one culpably exempted himself from the daily class in theology, it was ordained by the chapter of 1305 that on that day he should practice a special abstinence at table for a penance. In 1336 a provincial chapter held at Toulouse reluctantly dispensed from attendance at these daily lectures those who had spent fifty years in the Order. In 1250 a prior in Dacia was removed from office and punished because, by enlarging the study halls, which were considered ample for their purpose, he had interrupted the studies of the convent.

The obligation of study was to be deeply impressed upon the novice from the moment of his entrance into the Order. "It is his (the novice-master's) duty," the Constitutions say, "to make them (the novices) realize that they have to apply themselves seriously to study; that they are under obligations to read, and reflect day and night upon what they have read, and that they must endeavor to commit to memory as much as they can." In "The Book for the Instruction of Novices," examined and approved by the general chapter of 1283,

the novice is informed that after profession his life is to be occupied with three things—spiritual exercises, study and the apostolate; and at considerable length it makes clear to him how great is the importance of science. In fact, the author devotes an entire treatise to the importance the novice must attach to the acquisition of knowledge, and the attention which, from the first day of his entrance into the Order, he must give to it. The cell of the Dominican religious was to be a sanctuary consecrated to the threefold service of study, writing and prayer. The first two were to be dedicated to the service of God no less than the last.

Everything not essential to the spiritual formation of his subjects St. Dominic subordinated to study. While prayer was to be practiced assiduously, the spirit of austerity kept undiminished, the choral obligation discharged with unfailing fidelity, yet it was the spirit of study which was to permeate the entire life of the Order. The Divine Office was to be chanted, not drawlingly and tediously, as among the monastic orders, but "spiritedly and without dragging." The time thus saved was, of course, to be devoted to study. Among the decrees of the Order in the saint's own time, we find the following: "Let the brethren be more occupied in books and study than in singing responses and antiphons." It required considerable courage to make this declaration in the early part of the thirteenth century, when the forms of monasticism still constituted the prevailing type of the religious life. It was not, however, to invest the Order with the glamour and fame of intellectual achievement in the

schools that this insistance was placed on study, but rather to promote the Dominican apostles' efficiency in the vineyard of the Lord. Blessed Humbert expressed this clearly when he said: "Study is not the chief end of the Order, but is eminently necessary for preaching and redeeming souls." In no other way could they hope to fulfil the injunction of St. Paul: "Preach the Word; be instant in season and out of season; reprove, entreat, rebuke in all patience and doctrine." While in the last analysis they must depend upon divine grace for the fruits of their labors, that fact did not in the least dispense them from the necessity of employing secondary causes, among which science was one of the most effective.

Obstacles to Study Eliminated

It was also for the purpose of providing his followers with a greater opportunity for study that St. Dominic eliminated from his Rule the practice of manual labor. From the very beginning of monasticism this form of employment had been one of its characteristic institutions. But St. Dominic's purpose was not to adopt monasticism in its entirety, but only such parts of it as were not inconsistent with an active apostolate of preaching. As the performance of physical labor would necessitate the sacrifice of precious time which could be more profitably spent in study, he blazed a new path in the religious life by eliminating it from the plan of his Institute. Such work of this kind as was necessary in the care of convents he assigned to lay-brothers.

One of the saint's several reasons for insisting, in season and out of season, on rigorous poverty was that the spirit of study might not suffer because of solicitude for material possessions. He would have the Order, even as a corporate entity, deprived of the power of possessing anything of value either in the form of estates or fixed revenues. He knew full well that where the heart is, there also is the mind. Attachments to the possessions of worldlings have never yet fostered the spirit of study in laymen or religious. In order, therefore, that the brethren, free from every possible distraction, might devote themselves uninterruptedly to the acquisition of sacred knowledge he even proposed that the care of material concerns be entrusted entirely to lay-brothers. But in this he humbly submitted to the almost unanimous opposition of the Chapter of Bologna.

Schools of the Order

When the founder despatched a considerable contingent of his first disciples to the University of Paris, it was not his purpose that they should content themselves with only such instruction as was to be received from daily attendance at the lectures of the University. From the very beginning of their foundation at Paris he arranged that they should follow a complete course of study in their own convent. This was a bold innovation which had never before been attempted at the university, where the Masters were extremely jealous of their professorial prerogatives. But St. Dominic was not much concerned with such matters where a prin-

ciple of great importance was at stake. The convent at Paris, and those subsequently founded at Toulouse and Oxford, immediately took on the character of real colleges, and in some instances, even of universities as they existed in those days. This was the beginning of the system of grouping a number of colleges around a university, each with its own system of studies supplemented by the university courses. After seven hundred years of trial this system is still in vogue at the great universities of Oxford, Cambridge and Dublin. It was undoubtedly original with St. Dominic, who before dismissing his little band of disciples at Prouille in 1217 instructed them as to how they should derive the greatest advantage from their studies at Paris. We find nothing similar to it before the foundation of the Convent of St. James by the Dominicans in Paris in 1217.

Undoubtedly there had been so-called colleges at Paris long before the Friars Preachers arrived on the scene, but they were colleges only by courtesy. In fact, they were but hostels where the students lived while they followed the courses at the university. Such an institution in our own day is the American College at Rome. No lectures were given in them and their occupants were entirely dependent on the professors at the university for their instruction. It remained for St. Dominic to conceive the idea of making these colleges active educational adjuncts to the work of the universities. The best possible testimony to the excellence of this plan was offered by the number of religious orders that adopted it in the houses they had founded and affiliated with the University of Paris. These houses

were graded according to the character of the studies conducted in them. Besides the ordinary convents, in which the course of studies included the Scriptures, moral and dogmatic theology and ecclesiastical history, there were larger convents with higher and more elaborate curricula. The schools of these larger convents, like that of Toulouse, were called Higher Schools (Studia Solemnia). The courses in these institutions lasted three years. They afforded a kind of normal training for those students of more than ordinary ability whom the Order intended for the work of teaching. The Higher Schools (Studia Solemnia) contained a faculty of four: lector, sub-lector, master of students and prior. To the lector and sub-lector it belonged to give the daily lectures. The master of students was concerned with the discipline of the student body and sometimes assisted in teaching. Also, he might allot the students private cells and permit them lights for the purpose of study. All, of course, were under the jurisdiction of the prior, who, nevertheless, was himself obliged to attend the daily lectures. A yet higher grade of convents was that composed of General Schools (Studia Generalia). They possessed the highest and most elaborate of all the courses. The first of these was established in conjunction with the University of Paris, and others were afterwards established at Montpellier, Toulouse, Cahors, Bologna, Naples, Florence, Genoa, Barcelona, Salamanca, Cologne and Oxford. These courses also required three years for their completion. They were followed by students who had finished their studies in the Higher Schools and who, as a rule, were the most richly

gifted of the entire Order, as well as the most liberally endowed with the opportunity of perfecting their talents. Each province was obliged to maintain at least three students at the University of Paris.

The pedagogical system was as simple as it was effective. The master lectured daily on the subject-matter of the class. The following Friday one of the students was called upon to give a substantial summary of all the lectures of the current week. Every two weeks the students were called upon to take part in "circles," formal disputations, the theme of which was selected by the master, who also presided at these academic exercises. The subjects of these discussions were taken from matter under consideration in the class. This was the simple method by which the greatest lights of the Order, including St. Thomas of Aquin, were formed, and which made it possible for Cardinal James de Vitry to say that the Order was "a congregation of the scholars of Christ." And it was this simple yet highly organized system of instruction which led Larousse to say, in his great Universal Dictionary, that "Dominic was the first minister of public instruction in modern Europe."

New Studies

In the time of St. Dominic it was contrary to custom for either priests or religious to take up courses in the liberal arts and natural sciences. The former had been a prolific source of heresy and the latter had fallen into disrepute through the quackery of the alchemists and other pseudo-scientists. But

here, also, the Friars Preachers introduced a departure from the established usage. The authorities of the Order first conceded to individual students the privilege of studying the liberal arts. Then followed the institution of the School of Arts, comprising a three years' course, for the exclusive use of religious. In 1260 the School of Natural Science was founded. Instead of being hotbeds of heresy, as they had been under lay management, these schools, under the direction of Dominicans, forged some of the most powerful weapons of Christian polemics, which in the hands of Albert the Great, St. Thomas of Aquin and other brilliant sons of St. Dominic accomplished wonders in the extirpation of heresy and the vindication of truth, natural and divine. This course, it will be seen, substantially paralleled the curriculum at the University of Paris and imparted to the General Schools of the Order the character of small universities.

But the contemporaries of St. Dominic, and those who immediately followed him, knew too well his plans and drank too deeply of his spirit to content themselves with merely the conventional studies of their times. Any and all branches of knowledge that could be made available for the salvation of souls were to be utilized for the greater efficiency of their apostolate. For this reason in 1236, just fifteen years after the death of St. Dominic, the chapter of that year ordered that the religious of each convent should acquire the languages of the countries adjacent to their own. Some fourteen years later a School of Arabic was established at Tunis with a view to preparing missionaries to labor

among the Arabs. Within the next thirty years similar schools were established at Barcelona, Murcia and Valencia. The general chapter of 1310 authorized the foundation of schools in various provinces for the study of Hebrew, Greek and Arabic. To these schools each province was obliged to send one student. In the fourteenth century the teaching of philosophy, which had been rehabilitated by Albert the Great and St. Thomas Aquinas, was revived in various convents of the Order.

This extraordinary academic activity on the part of the youthful Order led Molinier, the Protestant historian, to say of the Dominicans: "They were not content with professing in their convents all the divisions of science, as it was then understood; they added an entire order of studies which no other Christian schools of the time seem to have taught, and in which they had no other rivals than the rabbis of Languedoc and Spain." And this is literally true, for the Plan of Studies (*Ratio Studiorum*) drawn up by Vincent of Beauvais, one of the most learned men the Order has ever produced, covered all the knowledge of the times, whether in the domain of art, history, Scripture, philosophy or theology. Cardinal Newman conceived it to be the magnificent aim of the children of St. Dominic "to form the whole matter of human knowledge into one harmonious system, to secure the alliance between religion and philosophy, and to train men to the use of the gifts of nature in the sunlight of divine grace and revealed truth."

Character of Students

How thoroughly equipped the Order was to realize this ambitious scheme of education may be judged from the fact that in the first century of its existence it was recruited in an extraordinarily large measure from the students and professors of the universities. St. Dominic himself drew heavily on the student and professorial bodies of the Law School of Padua, whilst Matthew of France and Reginald of Orleans levied a similar tax upon the universities of Paris and Bologna. These scholars did not forswear their allegiance to science when they put on the white habit of St. Dominic; rather did they consecrate that allegiance to the cause of religion, that they might extend the reign of Him who is called "Lord of Knowledge."

Owing to the Order's ability to select and sift the multitude of candidates that applied for admission to its ranks, it maintained a uniformly high standard among its members. This, taken in conjunction with the supernatural motive which constituted the impulse of their efforts, and the rigorous religious discipline to which they were subject, produced scholars among them who were of heroic dimensions. They were quite different from the heterogeneous mass of students at the universities, many of whom, as in our own day, were attracted to academic halls by the glamour and excitement of university life, and were possessed of no devouring hunger for knowledge.

It is not to be wondered at, therefore, that within eight years after the death of their sainted founder the Friars Preachers had been allotted one of the

twelve chairs of theology at the University of Paris, and a second shortly after. It is without exaggeration, then, that Dr. O'Leary, a distinguished Protestant divine of England, says that "although Paris became the great center of theological study, we may perhaps venture to say that the Dominican Order itself surpassed even Paris in the completeness of its theological training." So it is not without reason that Cardinal Newman in characterizing the three great patriarchs of the Church, while assigning to St. Benedict for his distinguishing badge the Poetical, to St. Ignatius the Practical and Useful, assigns to St. Dominic the badge of Science. How fittingly, therefore, the Church salutes the holy founder of the Order of Preachers with the titles of "Light of the Church," "Doctor of Truth!"

PREACHING

Deficiency of Preachers

The third great deficiency of the times, in St. Dominic's estimation, was a learned and zealous body of priests unfettered by parish duties and unrestricted by diocesan boundaries, who, like the Apostle, should go forth and preach the Gospel to the entire world. Preaching, generally speaking, had practically ceased before the advent of St. Dominic. Undoubtedly this was in a measure due to the turbulent condition of the times and to the many and pressing affairs resulting from rapidly changing conditions which absorbed the time and activities of the hierarchy, to whom alone the duty of

preaching belonged by right. But while those whose prerogative and responsibility it was to preach failed in their duty, others, unfitted and unauthorized, had usurped this sacred function to the great detriment of the Faith. The heresy of the Waldenses had but recently sprung from the usurpation of the preaching office by ignorant laymen. On the other hand, the Albigensian heresy had flourished in no small measure because of the neglect of preaching on the part of those who were both competent and responsible.

Preaching the Vocation of Dominicans

This condition of affairs had been clearly recognized by the Fourth General Council of the Lateran, which Dominic had attended in the character of a theologian. This council severely arraigned the bishops, to whom the office of preaching primarily belonged, for the neglect of this most sacred and necessary duty; and it decreed that in the future, either in their own persons or through capable and zealous representatives, they should provide preachers for the people. It was primarily to supply these preachers, not as the representatives of the bishops but of the Holy See, that St. Dominic conceived the idea of instituting a religious order whose single purpose should be preaching and whose apostolate should be coextensive with the Church. And the moment the Institute was confirmed, preaching did become its dominating idea, imparting to every other one of its constituent elements their significance, purpose and power. If the saint embodied in his plan a modified monasticism, it was to sanctify

his followers, that they might preach with greater fervor and unction; for they who would inflame others with the fire of divine love must themselves first burn with that celestial sentiment. If he insisted on an unflagging devotion to study, it was that they might expound the Word of God with increased effectiveness and, while disarming their opponents, equip themselves with every weapon that could be brought to bear on the enemies of the Church through the ministry of preaching. Study, therefore, was not cultivated for merely academic display, but for the salvation of souls. This principle had been formally and permanently embodied in the Constitutions of the Order in these words: "Our studies must principally tend, and that with an ardent zeal, towards assisting the souls of our neighbors." Humbert of Romans, fifth Master General of the Order, conveys the same idea in the following words: "Our studies should tend principally, ardently, and above everything to make us useful to souls." And, again, he gives preaching the primacy of excellence among all the interests of the Order: "Of all the good works accomplished by the Order, the best and most fruitful is the work of preaching." In order that there might be no misconception regarding the matter, and that neither local needs nor personal preferences might lead the Institute from the designs of St. Dominic, its purpose and mission were indelibly recorded in the Constitutions in the following words: "Our Order has been especially instituted for preaching and for the salvation of souls." St. Thomas, therefore, is supported by unimpeachable authority when he claims for the Order freedom to preach as its right and its honor.

It will be seen, then, that the brethren, apart from the significance of their official title — Order of Preachers—were to constitute a religious community consecrated by its founder as well as by the Holy See to the dissemination of religious truth through the medium of the pulpit. So zealously and effectively did they devote themselves to their mission, even in the days preceding their confirmation, that it seemed eminently proper to Innocent III to address them as "the Order of Preachers." Also, it was in the character of apostolic preachers that they were confirmed by Honorius III in these words: "Honorius, the Bishop, Servant of the servants of God, to our dear son Dominic, Prior of St. Romain of Toulouse, * * * we, considering that the brethren of your Order will be the champions of the Faith and true lights of the world, do confirm the Order, etc." Innocent IV acknowledged the supremacy of preaching among all the works of the Order when he thus expressed himself: "The work of evangelical preaching by which you come to the assistance of the clergy in their labors among the faithful must be the most carefully safeguarded of all works that are undertaken for the good of souls, and no kind of charitable works whatever must be allowed to interfere with it." These words were addressed to the Master General when the latter, in full agreement with his brethren, objected to having the spiritual direction of various sisterhoods imposed upon them.

St. Dominic's Plan Unique

In its plan and purpose the Institute is unique, for of all the orders of the Middle Ages the Friars

Preachers was the only one formally approved by the Holy See for the single purpose of universal preaching. It had occurred to no other founder of a religious institute to petition the Holy See for permission to establish an order in which the practice of apostolic preaching, after long years of scientific training, should not be a temporary privilege but an inherent right.

It is true that, a century before, St. Norbert had received for himself a general permission to preach wherever he would. Afterwards it was suggested to him by the Bishop of Laon that he found an order for the purpose of continuing his work after his death. This he did, but provided for the administration of parishes as well as preaching in his institute. And although the followers of St. Norbert rapidly increased in number until they became a most numerous body, the division of their efforts between parish work and the larger apostolate of preaching rendered it impossible for them adequately to supply the urgent needs of the pulpit. This is clearly shown by the burning words of the Fathers of the Fourth Lateran Council deploring the lack of effective preaching in the Church. Nor does St. Norbert seem to have adopted any special measure to qualify them as a body to preach more effectively than the parish clergy. To St. Dominic, therefore, must be accorded the credit of having first conceived the splendid idea of an institute wholly given over to the extirpation of heresy and the propagation of the Gospel to the ends of the earth. The administration of parishes did not enter into its interests because St. Dominic desired his disciples to possess not a local but a universal character—to preach the Word

of God not one day in the week but every day. The chapter of 1228 decided the matter formally when it forbade the brethren to accept churches that carried with them parish obligations.

Preaching the Chief Work of the Order

So jealous were the Friars Preachers of their glorious mission to preach the Gospel throughout the entire world that they could not suffer the thought of being diverted from it by any other work, however meritorious in itself. This applied, as we have seen, to the care and direction of other religious communities. At the Most General Chapter of 1228 the following was enacted: "In the name of obedience and under penalty of excommunication, we formally forbid any of the brethren to arrange in any way for nuns or communities of religious women of any sort to be committed to the care of the Order. And at the same time we forbid any one to receive any woman to the habit or to profession." This did not at first apply to the Dominican nuns, whose Order St. Dominic himself had founded. But when their numbers greatly increased with succeeding years the prohibition was extended to include them also. It was the mission of the Friars Preachers to proclaim and reveal the glory of divine truth to a world given over to untruth, and to show forth the beauty of the Christian life to an age of sensuousness and luxury. To this end they would bend all their energies, as long as the Church did not call upon them to assume new interests and obligations.

From the very foundation of the Order all its enlightened legislation, its scientific organization, its spiritual exercises and its academic activities were directed to the end of forming preachers devoted to the cause and zealous in the the work of preaching the Word of God and defending the Faith against the attacks of its enemies. It is true that the urgent necessities of the New World, and the missionary character of our own country in particular, have compelled the Friars Preachers to add to their apostolate the care of parishes. But this is merely incidental to the real work of the Order, which even in America, is and ever has been preaching. Were the followers of St. Dominic disposed for any conceivable reason to depart from the path of their vocation, the very name they bear — Order of Preachers — would prevent them from doing so. Before all else, and in spite of all else, they must be an order of religious consecrated to the sublime mission of preaching Jesus Christ and Him crucified. Should they ever lose sight of that end, they would be false to the sacred purpose for which they were founded, disloyal to the spirit of their holy founder and unworthy of the name they bear. Fortunately, the ever-growing and widening activity of their zealous apostolate precludes the possibility of such a misfortune. The preaching of the Word was the one field in which St. Dominic labored throughout his active life and the end to which he directed the efforts of all his followers. He himself, as his contemporaries tell us, strove to speak of God to every one he met on the highways. He scarcely ever passed through a town on his many exhausting journeys without

preaching to the people, either in its churches or in its streets. This was the spirit of apostleship which he left as a priceless legacy to his brethren. To this inheritance the Order has remained true for seven hundred years, and the glorious fruitage of its long centuries of consecrated effort are the myriad souls that through its instrumentality have attained eternal blessedness.

Preachers to All

Eager to begin his work for souls, St. Dominic lost no time in launching his Order upon its chosen mission. When they were as yet but seventeen in number, and only a few months approved at Rome, he dispersed them over the face of Europe, that they might at once begin the planting of the seed which in a few short years would produce so bounteous a harvest. They were not to be mechanical oracles of the Divine Word, discharging their duties in a perfunctory manner, as mere routine tasks and in dull conventional form. They were to possess a divine passion for souls that would beget in them the spirit, the very soul, of apostolic preaching. Their efforts were not to be confined to imposing churches, vast congregations and formal occasions; but everywhere, at all times and under all circumstances, they were to seize the opportunity to proclaim to listening ears the glory of God's kingdom and the qualities of its citizenship. And this was the spirit of Dominican preaching. Like true disciples of their founder, the Friars addressed themselves with touching simplicity to the humble folk in the rural districts, in the villages and along the highways. With

a masterful grasp of the Scriptures and with incisive logic they confronted and confounded the heretic and the rationalist. In the university pulpits of Europe they astonished students and professors with the variety and extent of their erudition, while at the same time they touched their hearts with the moving fervor of their message. Before crowned heads they preached disagreeable truths with the fearlessness and intrepidity of apostles. In universities, courts and cathedrals, in village churches, convent chapels and in the open streets, they announced the eternal truths of God with that impressive earnestness and convincing sincerity that constitute the very soul of true eloquence. They were no respecter of persons, and admonition, rebuke and reproach fell from their lips with equal force on nobility and rabble. To the saint they offered a new and greater incentive for his love and service. To the sinner they brought the grace of repentance and reform. It was, therefore, an obvious truth to which Humbert of Romans gave expression in the following words, addressed to his brethren thirty-nine years after the death of St. Dominic: "We teach the people, we teach the prelates, we teach the wise and the unwise, religious and seculars, clerics and laymen, nobles and peasants, lowly and great."

Once the Order was instituted preaching was no longer confined to the universities and towns, but was exercised for the benefit of those in the country hamlets and villages; and even the mountain districts were in turn visited by the zealous children of St. Dominic, and from their eloquent lips heard the Word of God. What a chronicler relates of Thu-

Blessed Albert the Great

ringia was the case almost everywhere: "Before the arrival of the Friars Preachers the Word of God was rare and precious, and very seldom preached to the people. The Friars Preachers alone preached in every section of Thuringia."

In 1273 half the preachers employed in the principal churches of Paris were Dominicans. Six years before that the Bishop of Amiens complained that his people refused to hear the Word of God from any save a Dominican or a Franciscan. So filled with the spirit and responsibility of their mission were they that many of the brethren refused to eat till they had first discoursed to the people on the eternal truths. If a congregation failed them, they compromised with their consciences by holding spiritual conversation with some one not unwilling to listen. Like those to whom our Lord said, "Go ye into the entire world," they journeyed far beyond the confines of their own country, beyond the boundaries of Christendom, even of civilization, as St. Dominic had done and in a larger measure attempted to do. To the nations sitting in spiritual darkness they were, indeed, "the true lights," as Honorius had called them, that first revealed to them the glorious vision of salvation through Christ. In the all-too-few years of St. Dominic's administration of the Order they had preached in every country of Europe, as well as to the pagan tribes of Cumans who inhabited the steppes of the Danube and the Dnieper.

Preaching to Infidels

So great was the confidence placed by the Church in the preaching of the Dominicans that they were

especially authorized by the Holy See to preach crusades against the Saracens in defense of the Holy Land. Of such great importance did this work finally become that to secure its greater efficiency Humbert of Romans wrote a book entitled, "A Tract on Preaching Against the Saracens, Infidels and Pagans." Indeed, it would seem that the greater part of their preaching in the first century of their existence was to non-Catholics, whether to the Albigenses, who infected the simple people with the virus of heresy, the infidels, who rejected the magistracy of the Church, or the rationalists of the schools, who made the human intellect the god of their idolatry. It was so with St. Dominic himself, and it was but natural that the Order should wish to follow in his footsteps. So faithfully did they discharge this duty towards those who, led by false teachers, had left the pale of the Church, that in the early part of the fourteenth century Giordano da Rivolto, a famous pulpit orator of the time, could say that, owing to the activity of the Order, heresy had almost entirely disappeared from the Church.

The natural consequence of this all-embracing apostolate was that the preaching of the Dominicans took on a decidedly doctrinal character. The moral virtues were never neglected, and when the occasion was suitable they were inculcated with earnestness and unction. But the times demanded that, more than anything else, the Faith be defended against the attacks of the heretics and against the insidious poisons which oriental philosophy was injecting into the universities of Europe.

As we have already seen, the leaders of the Albigenses were well versed in the Scriptures, which they

distorted to their own purposes, and supported their heresies with specious reasoning. In the schools many a sophism was set forth and many a heresy defended with a plausibleness well calculated to disconcert any one not thoroughly familiar with the science of theology and philosophy. To meet these enemies of truth, and to destroy their evil influence over the minds of their victims, it was necessary that the Friars Preachers be well versed in the sacred sciences and that their preaching be solid and doctrinal. "The preacher," as Blessed Humbert puts it, "must clearly grasp what he wishes to say, for the subject-matter of his sermons is God, the angels, man, heaven, the evil one, the world, hell, the commandments, the evangelical counsels, the sacraments, Holy Scripture, the virtues and the vices." From this summary of the Dominican preacher's topics it is quite evident how necessary it was that he have an exceedingly comprehensive grasp of theology and that his training in ecclesiastical science be most thorough; and such indeed it was.

Not All Preachers

It must not be supposed, however, that because the Institute bore the name "Order of Preachers" all its clerical members were, without exception, highly gifted preachers. While such was the main consideration in the selection of candidates, it was impossible to guarantee that each novice invested with the habit would develop along the physical and mental lines necessary for the efficient discharge of that office. Those who were to be assigned to the work of preaching must have the necessary ability

to profit by the long and exacting course of studies which constituted the preparation for that work. Those who fell short of those requirements were assigned to some other occupation; for the Friar Preacher in the pulpit must be above all things a representative member of that Institute to which the Church in a special manner had committed the work of preaching the Gospel throughout the world. But, on the other hand, those gifted with the necessary qualities were not to be diverted to other tasks. Thus it is recorded in the Constitutions: "Those suited to the office of preaching shall be employed in no other work." Indeed, it would be almost impossible to imagine a wiser and saner body of laws guarding in every way the dignity and efficiency of the sacred office of preaching than that formulated in various chapters and set forth in the Dominican Constitutions.

In this way the Order planned and legislated to keep always before the eyes of its members the fact that as Dominicans their chief business is preaching the salutary truths of religion. If their spiritual character was formed along the lines of what was best in the ancient asceticism of the Church, it was to the end that they might proclaim the Gospel of Christ with the touching fervor and compelling force of personal piety and conviction. If their intellectual training was of the severest character, if the curricula of their colleges embraced the whole field of knowledge, human and divine, it was in order that they might be prepared to meet successfully the enemies of the Faith, whatever the weapons of warfare employed against them. How well the end

sought in this magnificent plan has been achieved is written in indelible characters on every page of the Church's history for the last seven hundred years. The detailed recital of this achievement shall be the subject of the following pages.

PART III
THE ACHIEVEMENTS OF THE ORDER

DOMINICAN ACHIEVEMENTS

Education

As we have already seen, the Order of Friars Preachers was the first to be established by the Church with an academic mission. It was inevitable that such an order, which made science one of the formal and essential means to the attainment of its purpose, and was recruited so largely from the students and professors of the universities, should itself in time exercise educational functions. Like Minerva, springing full-armed from the head of Jupiter, the Friars Preachers emerged from their first cloisters fully equipped to exercise the most profound influence upon the educational trend of their times.

The high standards of education which St. Dominic had set for his followers necessitated schools possessed of the most comprehensive curricula and presided over by teachers whose competency could not be questioned. It was in the pursuit of this policy that the saint sought, whenever possible, to establish foundations in the university cities of Europe. But the studies which might satisfy the ordinary university student, lay and cleric, could not, of course suffice for those whose vocation made them the formal champions of the Faith and the dreaded antagonists of its enemies. For this reason, as we have seen, the university courses at Paris were supplemented by lectures at the convent which enabled the youthful Dominican thoroughly to cover the matter

of his study and obtain a fixed and accurate knowledge of his subject. From time to time the curriculum was expanded, until before long the course of study at St. James rivalled that of the university itself.

It was not long before the fame of the professors at the Dominican convent began to attract the attention of both students and professors of the university. Many of the former abandoned the courses at the older institutions to follow the lectures of the Friars Preachers. A yet larger number alternated between both institutions. The growing popularity of the Dominican school and the fame of its teachers were not lost upon the faculty of the university hard by, and before long the priory college received the extraordinary compliment of being incorporated with the University of Paris, the foremost educational institution of the Christian world. A further recognition of the professors at St. James was expressed when Roland of Cremona, its doctor of theology, was awarded a chair of theology at the university in 1229. Two years later another chair was conferred upon John of St. Giles, also one of the professors at the Dominican school. Thus the Friars Preachers enjoyed the unique distinction not only of being the first religious Order to be represented in the faculty of the university, but of being the only one to possess two chairs in that illustrious body. So it happened that while the sons of St. Dominic came to Paris to learn, they remained to teach.

The school at Paris represented the highest class of educational institutions among the Dominicans. Similar convents of higher studies were established at Oxford, Cologne, Montpellier and Bologna in

1248; and at Florence, Genoa, Toulouse, Barcelona and Salamanca at the end of the century. But besides these schools of the highest order there were two other grades of educational establishments in use among the Friars Preachers. The first of these were the simple priories in which only Scripture and theology were taught. These were for the use of students who were disqualified from aspiring to an academic career or the apostolate of preaching. But in these, as well as in the two higher grades of schools, there were doctors of theology, as prescribed by the Constitution. The schools of the middle class — *Studia Solemnia* — corresponded to our modern normal schools and possessed an elaborate faculty and a more comprehensive curriculum. All of these schools were open to the public and were freely attended by secular as well as Dominican students. Over all these schools the Order exercised a most careful supervision. In the beginning the professors were all appointed by the general chapters of the Order. Each year an official supervisor, called "visitor," carefully examined these institutions of learning and reported to the Master General on their efficiency and respective needs.

Among the decrees formulated at the Fourth Lateran Council (1215) which St. Dominic had attended, was one commanding all archbishops to employ a Master of Theology in their metropolitan churches for the better education of candidates for the priesthood. It is significant, however, that the archbishops who possessed Dominican priories in their sees felt themselves dispensed from carrying out this enactment of the council; for every such priory

was a seminary possessing an elaborate course of studies, available to secular as well as religious students. Even when, some time later, they were obliged to obey literally the mandate of the council and establish their own metropolitan schools of ecclesiastical science, almost invariably they invited Dominicans to fill the chairs of Scripture and theology. So it was at Lyons for three hundred years. So it was at Toulouse, Bordeaux, Tortosa, Valencia, Urgel and Milan.

When a university was established in a city in which a Dominican house already existed, no provision was made in its pontifical charter for a theological faculty. It was understood that the neighboring convent of the Friars Preachers would supply the place of a school of theology. And when the growth of these institutions made it desirable that they should possess a theological faculty affiliated with the university, this need was met by the incorporation of the Dominican school with the university. This practice, begun in the closing years of the fourteenth, continued till the early part of the sixteenth century.

In this manner the Order began to exercise a profound influence, not merely upon the theological thought of the times but upon the entire intellectual life of the age. Indeed, it can be truthfully said that by 1260 the Dominicans had taken possession of the universities of Europe. As we have seen, they filled two chairs at Paris. John of St. Giles successively held the chair of theology in no fewer than four universities. Oxford and Bologna, which had given so freely of their students to swell the ranks of the Or-

der, were soon rewarded for their generosity by receiving back from the Dominican Order some of their most renowned professors. Side by side with the universities of Orleans, Toulouse and Montpellier, their schools sprang up and flourished. It may be said that they practically created the University of Dublin. Their influence was supreme at Oxford, Paris and Bologna. Of the Dominicans at these institutions a modern writer has said: "They did more than any other teachers to give the knowledge taught in them its distinctive form."

The older religious Orders generously recognized the preeminence of the Friars Preachers in the domain of ecclesiastical science and sought their assistance to enable them to participate in the intellectual life of the thirteenth century. The Cistercians employed Dominican Masters of Theology to preside over the theological schools of all their abbeys. Many of the other religious orders did likewise.

But perhaps the highest tribute paid to the educational efficiency of the Dominicans in the fourteenth century was their selection by the Roman pontiffs themselves to constitute the theological faculties of their Roman schools. In 1305 Clement V appointed a Dominican to preside over the theological school of the papal court at Avignon. It is not without reason, therefore, that Dr. O'Leary, the Protestant biographer of St. Dominic, says: "It is worth while observing that the Dominicans were the first to undertake the regular theological training of the clergy." In their own priories and in the schools of other orders, in metropolitan seminaries and uni-

versity halls, the Friars Preachers reorganized the whole system of ecclesiastical studies of the thirteenth century, expanding their scope and enhancing their efficiency by means of a pedagogical system which placed them on a solid and scientific basis. When we consider the vast number of these educational institutions controlled by the Order of Preachers, we can readily understand their influence on the age and their primacy among the educational institutions of the thirteenth century. It was, therefore, no empty compliment to ascribe to St. Dominic the honor of being the first minister of education in Europe.

As we have already seen, ecclesiastics took no part in the teaching or study of the liberal arts and natural sciences in the time of St. Dominic. The Friars Preachers, however, saw that in these studies, conducted under proper auspices, there were vast possibilities for the defence of the Faith against the assaults of the rationalists. But it would have been imprudent boldly to run counter to the usage of the times by abruptly throwing open their lecture halls to the study of the proscribed sciences. Consequently, they aimed at a gradual introduction of these subjects to the student body. The study of the liberal arts was first permitted to individuals, and some time later, in 1250, their place in the Dominican curriculum was firmly established.

In 1260 a yet bolder step was taken in the introduction of the natural sciences to the attention of the religious students. By the beginning of the fourteenth century the moral sciences had so clearly established their claim to the consideration of eccle-

siastical students that the general chapter of 1315 commanded the Masters of Students to lecture on the ethics, politics and economics of Aristotle for the benefit of their own religious—a privilege which was shortly after extended to secular students. In the following century the services of the Friars Preachers were in great demand for the teaching of these subjects, and the chairs of philosophy in many of the universities were filled by members of the Order.

But it was not merely as expositors of ecclesiastical subjects that the Friars Preachers won their conspicuous place in the front rank of the educators of the Church. Nothing in the entire realm of truth was foreign to their interests. No opportunity was lost to establish educational institutions in the fields in which they labored. Thus, colleges of higher education were founded by them, such as that of St. Gregory at Valladolid, in 1488; and the College of St. Thomas, founded in 1515 at Seville.

To the Dominicans belongs the honor of introducing the blessings of education into the New World of Columbus. They lost no time in establishing universities in each of their principal American provinces. Forty-six years after the discovery of America these Dominican pioneers, who came not to exploit the Indian but to confer upon him the blessings of Christian civilization, established a university at San Domingo in the West Indies. In 1605 the Dominican bishop of Santiago de Cuba, Juan de las Cabezas, instituted the University of Havana. A similar institution was founded in Santa Fe de Bogata in 1612, and in Quito in 1681. At Havana the Dominicans

established a university in 1721. The famous University of San Marcos, in Lima, was founded by the Friars Preachers during the incumbency of the Dominican, Jerome de Loaysa, the first bishop and archbishop of that city. From the nearby Dominican Priory of the Rosary, also founded by the saintly archbishop, the university drew its chief professors. The University of St. Thomas in Manila was founded by the Order in 1645 and is still in a most flourishing condition. Affiliated with the university are two colleges, also administered by the Order. From its foundation till the present day the ecclesiastical faculties of the University of Fribourg, in Switzerland, with the exception of a single chair have been composed exclusively of members of the Order of Preachers. The most recent of Dominican educational institutions is the Collegio Angelico at Rome, which enjoys the character of a pontifical college. To these may be added the famous biblical school of the French Dominicans at Jerusalem, founded some twenty-six years ago.

In this rough sketch of the institutions of learning established and presided over by the Dominicans is set forth in some manner the fidelity of the Friars Preachers for seven hundred years to the cause of Christian education and the scope and variety of their educational interests.

Theology and Philosophy

When we consider the elaborate scheme of education evolved by St. Dominic for his followers, the thorough manner in which it was carried out, the

avidity with which its opportunities were seized upon, and the high end to which they were consecrated, it will be readily understood that the prodigies of learning who, with unfailing regularity, rose in each succeeding generation, were not accidental to the Order's career but the legitimate fruit of the holy founder's genius and planning. In tracing the educational activities of the Friars Preachers we have in large measure treated of their work, as an Order, in the fields of theology and philosophy. In this chapter, therefore, we shall devote ourselves to the consideration of those sons of St. Dominic who have won imperishable renown in these departments of ecclesiastical science.

The first star to shine in the Dominican firmament was Albert the Great, "the Universal Doctor." He was the first of the youthful Order publicly to teach philosophy, as he was the first systematically to apply the Aristotelian philosophy to the elucidation and defense of theology. In 1228 he was invited to the University of Cologne to reform its curriculum and method of teaching.

As we have already seen, the rationalistic movement, which received such a powerful impetus from the genius and popularity of Abelard, as well as from a widespread diffusion of the Arabian translations of the Stagyrite, had assaulted the very citadels of theology. The ecclesiastical authorities had employed condemnation and repression without avail; the movement had already acquired alarming proportions. At this critical juncture a new method of attack, as unique as it was bold in its conception, was inaugurated by Albert. He had made a pro-

found study of all the writings of the Philosopher, as well as of his Arabian and Jewish commentators, and he was convinced that the trouble lay not so much in the real teachings of Aristotle as in the unwarranted conclusions of his interpreters, and the false readings of his ignorant or prejudiced translators. Acting upon this knowledge, Albert purged the peripatetic philosophy of its errors, reduced it to a system adapted to the needs of Christian apologetics, and employed it as a weapon of defense for theology. In his hands philosophy could be truly defined as "*intellectus quaerens fidem.*"

The boldness of this step caused the sincere, but short-sighted, element in the schools to gasp with amazement. Then a storm of vituperative abuse and false accusations burst upon him. He was accused of enthroning a pagan within the very sanctuary, and of giving him the place of honor in the magisterium of the Church. He was spoken of in such endearing terms as "the ape of Aristotle" and "the Aristotelian ass." Yet it was this method which, without derogating in the least degree from the dignity and preeminence of Catholic theology, gave the first permanent check to the progress of rationalism and pantheism in Europe. Their utter rout was to be accomplished by one even greater than himself.

It would be difficult to overestimate the influence of Albert upon the philosophical and theological thought of the thirteenth century. Among others of his ecclesiastical writings, his contributions to ethics are of special value. He formulated two new proofs of the existence of God, completed the Lombard's

doctrine of reprobation, and refuted with consummate skill Aristotle's doctrine of the eternity of the world. To him belongs the credit of introducing a method of theological exposition which began the disarmament of pantheism, checked rationalism, and which, in the hands of his most illustrious pupil, was to result in the utter discomfiture of the enemies of supernatural truth. This in itself was more than enough to rank him with the foremost scholars of the Church; but, as we shall see later on, his great mind studied and illuminated other than ecclesiastical and cognate subjects.

Albert the Great was not only a prodigy of learning, but he was what is almost as rare, a successful teacher. Knowledge and the power to impart it to others do not always go together. But in this great Dominican they were united in an extraordinary degree. He taught some of the greatest intellects of the thirteenth century, among whom were Roger Bacon, the famous Franciscan scientist, Thomas of Cantimprè and St. Thomas of Aquin—the last two Dominicans. But of this brilliant triumvirate, immeasurably the greatest was the Angel of the Schools, St. Thomas Aquinas.

It is impossible to give more than the barest outline of his varied and priceless service to thirteenth-century thought. He found the spirit of rationalism still aggressive, and pantheism still exercising a baneful influence in many of the universities of Europe. It was his allotted task to take up the work of Albert and drive home the attack so successfully begun by his illustrious teacher.

One of the greatest results achieved by St. Thomas in his active scholastic career was to force

upon the learned world the recognition of the fact that the spheres of faith and reason are distinct; and that reason alone can exercise no independent jurisdiction in the domain of supernatural truth. This was an event of vital importance in the conflict between rationalism and faith. In the development of philosophical thought, many questions, originally of a strictly metaphysical character, took on in their implications a theological significance whose solution the theologians claimed for their exclusive function. In reprisal, the intellectual liberals of those days, following the example of Erigena and Abelard, identified the science of philosophy with that of theology, and declared that the mysteries of religion constituted legitimate matter for the searchings and probings of human reason.

By the brilliancy and incontrovertible character of his argument, St. Thomas forced the admission that the domain of reason does not extend to all the facts of supernatural truth; that, while philosophy may be the efficient handmaid of theology, it can never be its mistress, or even co-laborer, in the determination of supernatural knowledge.

No more brilliant exponent of the power of human reason ever existed than the Angel of the Schools; yet none was more keenly conscious of its limitations and its utter impotency where the mysteries of religion were concerned. With unerring precision he drew a line of demarcation between natural and supernatural truths, and forced the withdrawal of the latter from all discussion that was based entirely upon human reason. In fine, the result of his encounter with the rationalists was, as Dr. Überweg puts it, "the complete accomplishment

of the until then imperfect separation of natural from revealed theology, revelation being now withdrawn as a theological mystery from the sphere of philosophical speculation." This victory found concrete expression in a decree approved in Paris in the year 1271, which asserted the supremacy of theology and forbade the professors of the philosophical faculty to treat of any essentially theological questions. But this was only one of the many triumphs of the master-mind, to whom Huxley referred in his "Science and Morals" as "the other Doctor of the Catholic Church, '*Divus Thomas*,' as Suarez calls him, whose marvellous grasp and subtlety of intellect seem to be almost without parallel."

St. Thomas' marvellous power of synthesis finds its most perfect expression in his *Summa*. This monumental work was begun in Bologna in 1271. It is a vast summary of all Catholic theology and philosophy and, more than all his other wrings, furnishes the key to his thought and the manner of its expression. In this stupendous work he gathers the scattered and seemingly unrelated elements of Christian theology, and clarifies, co-ordinates, harmonizes and weaves them into a magnificant fabric, wherein theology and philosophy conspire to show forth the beauty of God's eternal truth. Not only did the Angelic Doctor summarize, systematize and illumine all theology, placing it safely beyond the destructive assaults of rationalism, but he completed the work of Christianizing the philosophy of Aristotle. In fact, the Angelic Doctor built up his magnificent system of theology on that very Aristotelianism which

had come in for so much condemnation at the hands of the early Fathers of the Church as the prolific source of all theological errancy, especially the Arian and Monophysite heresies. He effectively refuted the dangerous teachings of Averroes and Avicenna, proving them heretics even in the peripatetic school of philosophy, created a Christian psychology, subordinated reason to faith, and established the supremacy of dogma in the schools. His theological writings may be summed up in the words of Ozanam as "a vast synthesis of moral science, in which was unfolded all that could be known of God and man and their mutual relations."

It has been well said that "St. Thomas surveyed the field of human thought from a loftier standpoint than any sage of Greece or Rome, and mapped it out with a fullness and precision unattained by him whom he reverently calls 'The Philosopher'."

Not the least service conferred by the Angelic Doctor upon his Order was the founding of a school of theology which now for over six hundred years has held the devotion and preserved the doctrinal unity of all succeeding generations of Dominicans. Ambrose of Sienna elaborated a theological system of his own and one well worthy of his great genius. But he destroyed all his books and notes out of regard for St. Thomas and to preserve unity of teaching in the Order.

The paternal affection entertained by Albert the Great for his illustrious pupil, St. Thomas, is beautifully illustrated by the following incident: The agitation which followed the adoption of the

Aristotelian philosophy was increased by the new methods and new opinions of St. Thomas. Four years after the Angelic Doctor's death, this hostility on the part of the reactionaries had not abated. On the seventh of March (strange coincidence) 1277, Stephen Tempier, Bishop of Paris, condemned four of his propositions. Albert, hearing of the impending censure, though over eighty years old, and burdened with the infirmities of age, traveled all the way from Cologne to Paris, after the laborious manner of those days, to defend the memory of his Dominican brother and illustrious pupil. In the light of the bitter opposition to the entrance of religious among the professors of the University of Paris there is no more honorable page in the history of that university than the eloquent and pathetic letter addressed by the united faculties of Paris to the Master General of the Dominicans bewailing the death of St. Thomas, and praying that the university might be given the honor of watching over his tomb.

As the encomiums showered upon St. Thomas by popes, councils and theologians are without number, we can afford place for only three of them. Speaking of his writings Innocent V said: "The teaching of this Doctor beyond all others, has fitness of terms, manner of expression and soundness of opinions; so that he who holds it will never swerve from the path of truth: while on the contrary he who attacks it must always be suspected."

In even more eulogistic terms Pope John XXII said: "His doctrine was not other than miraculous. He has enlightened the Church more than all other doctors, and more profit can be gained in a single

year by the study of his works than by devoting a lifetime to that of other theologians. He has wrought as many miracles as he has written 'Articles'." Among many other beautiful tributes Leo XIII has given expression to the following: "The œcumenical councils, where blossoms the flowers of all earthly wisdom, have always been careful to hold Thomas Aquinas in singular honor." Significant also are the words of the apostate Bucer: "Take away St. Thomas and I will destroy the Church." It will be seen, therefore, that it was not without reason that the historian Hallam called him "the polar star of every true Dominican."

Pope St. Pius V proclaimed St. Thomas a Doctor of the Church in 1567. During the Council of Trent his *Summa Theologica* reposed side by side with the Bible throughout the deliberations of that august body. On August 4, 1880, Pope Leo XIII proclaimed the Angelic Doctor "Patron of all Universities, Academies, Colleges, and Catholic Schools." Great as a theologian, he was even greater as a saint, and so by common consent the Catholic world honors him with the title of "Angelic Doctor."

Another distinguished philosopher and contemporary of St. Thomas was Robert of Kilwardby, Archbishop of Canterbury. A master in the old Augustian school of theology, he had but little sympathy with the new methods and the novel views of his younger Dominican brother, St. Thomas. His treatise on the origin and division of knowledge has been called the most important introduction to the philosophy of the Middle Ages.

As the primary purpose of the Order's existence is the extirpation of heresy and the defence of the

Faith, Catholic polemics assumed from the very beginning a place of the greatest importance in the Dominican school of theology. The Albigenses, Waldenses, Averrohists, Nominalists, Rationalists, Arabs and Jews were the principal opponents of the Dominican apologists; and against these enemies of the Faith they launched their attacks with consummate skill, tireless energy and, usually, with entire success. Among these valiant athletes of Christ who fought so courageously in defence of His honor and glory we can mention only a few of the most conspicuous: In 1244 Moneta of Cremona, famous throughout Lombardy for his erudition, sanctity and religious zeal, wrote his work "Against the Cathari and Waldenses." It is regarded as the most scholarly work produced in the Middle Ages against these sectaries.

St. Thomas of Aquin was the unconquerable apologist, as well as the brilliant expositor, of Catholic doctrine. His "Treatise Against Unbelievers," one of his greatest compositions, was written at the request of St. Raymond of Pennafort, who recognized the urgent necessity of a philosophical exposition of the Catholic Faith for the use of the missionaries combating the Arabian and Jewish philosophy, then so wide-spread in Spain. It is said that during its composition the saintly author was often seen in ecstasy. His "Treatise Against the Errors of the Greeks" was written at the request of Urban IV, who cherished the hope of effecting a union of the Greeks with the Latin Church.

St. Antoninus, the gentle Archbishop of Florence, while not an apologist, was one of the foremost theologians of the Order. The creation of the science

of moral theology in its present form is generally conceded to date from the publication of his monumental work on that subject. No less worthy of mention among the great theologians of the Friars Preachers is Peter Soto, the last of the brethren to lecture publicly at Oxford, and Capreolus, professor of theology at the University of Paris, called "Prince of Thomists."

In the last quarter of the thirteenth century Raymond Martin wrote his scholarly work entitled, "The Champion of the Faith," against the errors of Judaism. Its worth is in no small measure the result of the author's extensive and first-hand knowledge of rabbinic literature. It is generally conceded to be the most important medieval contribution to the literature of oriental philosophy. Scarcely a half-century later Riccoldo di Monte Croce, a missionary in the East, composed his "Defence of the Faith" against the teachings of the Koran. It is based entirely upon Arabian literature. Luther thought well enough of it to translate it into German in the sixteenth century.

The fidelity of the children of St. Dominic to the Holy See and the intrepid defence of its rights is proverbial throughout the Church. Was it not their devotion to the Spouse of Christ, and the Faith of which she is the divinely appointed depository, which won for them the sobriquet "watch dogs of the Lord," by which they soon became known throughout the Church? Few among them better deserved this honorable title than John Torquemada. A man of vast erudition and great intellect, his best efforts were given to an uncompromising defence of the teachings of the Church and the rights of

the Holy See. Because of his devotion to these interests Eugenius IV conferred upon him the glorious title, less worthily borne by a king of England, of "Defender of the Faith." He must not be confounded with his much more widely known nephew, Thomas Torquemada, of the Spanish Inquisition.

Luther's defiance of Rome and the reign of religious anarchy which followed it made it imperatively necessary for the loyal children of the Church to rally to her defence in this her sorest hour of need. With vigorous rhetoric, some learning and boundless arrogance the arch-heretic was daily rejecting the doctrine and repudiating the authority of the Holy See. The unreligious, whose passions he unbridled, whose excesses he justified, whose faith he destroyed, were constantly growing in numbers behind him. It was urgently necessary, if the tide of rebellion was to be stemmed, that the ablest of the Church's sons should hasten to exert their best efforts for the defence of the Faith. It is needless to say that the Friars Preachers were among the first to fling themselves into the conflict. To rhetoric they opposed reason; to the errors of a darkened intellect, divine Faith; to human arrogance, the humility of Christ. Concerning the part played by the Friars Preachers in this great crisis of the Church's history the learned historian, Dr. Paulus of Munich, has written: "It may well be said that in the difficult conflict through which the Catholic Church had to pass in Germany in the sixteenth century, no other religious order furnished, in the literary sphere, so many champions, or so well equipped, as the Order of St. Dominic."

The first of the Order to be called to assume a conspicuous part in the defence of the Faith was

Sylvester Prierias. By command of Leo X he answered the arguments of Luther; and most effectively did the Master of the Sacred Palace accomplish his task. Tetzel followed with his learned theses, written in German, "On Indulgences and Grace." Later, at the University of Frankfort on the Oder, he controverted the errors of Luther in one hundred and six propositions characterized by sound reasoning and great erudition. In 1518, at the same university, Tetzel defended the papal power in fifty propositions dealing with that subject.

But of all the Dominican opponents of Luther, by far the most illustrious, and the one the most feared by him, was Thomas de Vio, better known as Cardinal Cajetan. He was created a Master of Theology at the age of twenty-six and was regarded as one of the most learned theologians of his age. Pope Leo X, who placed implicit confidence in his ability, appointed him papal legate to receive the submission of Luther at Augsburg. His wonderful commentary on the *Summa Theologica* of St. Thomas merited for him the title of "Prince of Commentators."

The opening year of the sixteenth century marked the beginning of the Spanish-Dominican school of theologians and writers, which included some of the ablest scholars of the Order. Among them were Francis of Vittoria, the teacher of Cano, Medina and Soto, who more than any other man of his times influenced theological teaching in the universities of Spain; Dominic Soto, chief professor of theology at the University of Salamanca and one of the most distinguished theologians at the Council of Trent; Melchior Cano, the celebrated author of the classic

work, "Concerning Theological Sources"* and the creator of the modern school of apologetics; Bartolome de Medina, whose name is inseparably associated with the system of Probabilism; and Dominic Banez, the spiritual director of St. Theresa, whose commentary on the *Summa* of St. Thomas entitles him to a place among the greatest theologians of his times. In the following century the succession of illustrious Dominican theologians was continued in the land of St. Dominic's nativity. The controversy between the Jesuits and the Dominicans on the relations of free will and grace revealed in heroic stature more than one of the Dominican champions of Thomism. Thomas de Lemos was the learned opponent of the system of Molina before the illustrious congregation (*de Auxiliis*) which sat in judgment upon the controversy at Rome. But previous to his appearance before the council the cause of Thomistic theology, in relation to the subject of the dispute, had been learnedly and valiantly defended for three years by his confrère, Diego Alvarez. John of St. Thomas was the glory of the University of Alcala and the light of the Spanish Church of his time.

The opening of the Council of Trent offered yet another opportunity to the Friars Preachers to place their valuable services at the disposal of the Church, an offer of which the Holy See was not slow to take advantage. In all, over fifty members of the Order were present at its sessions. Dominic Soto was present as personal representative of Charles V and

*Cardinal Manning said that it was to this work of Cano, more than to any other book, that he owed his conversion.

at the head of all the theologians sent to the council by his Imperial Majesty. In the first six sessions of the council he also represented the Master General of the Order. Barthelemy de Spina was another Dominican who took a conspicuous part in the deliberations of the council. Leonard Marinis, Archbishop of Lanciano, was present as papal legate, and subsequently, in company with two other members of the Order, Giles Foscarari and Francis Forerio, was chosen to draw up what was to be known as the "Catechism of the Council of Trent." If the Angel of the Schools was not present in the flesh he was there in spirit, for his immortal *Summa* reposed by the side of the Bible on a table in the chamber of the council. His teaching dominated in a very large measure the discussions and the decisions of the council. Indeed, more than one of the Tridentine decrees is couched in almost the very words of St. Thomas, a fact due no doubt to the presence of Dominic Soto, who with others was deputed to formulate the dogmatic decrees of the council. To such an extent did the teaching of the Thomists permeate the deliberations of the council that in 1593, when Clement III expressed the wish that the Jesuits should follow the theological system of St. Thomas, he could point out that this great council had approved and accepted his works.

Scripture

The two studies which were most generally followed in the Middle Ages were Scripture and theology. In the curriculum of the Order they held places of equal honor. The study and teaching of

the Scriptures were entered upon with enthusiasm from the very beginning of the Institute. Each Dominican had to have at least three books — a Bible, the Sentences of Peter Lombard and an ecclesiastical history. In the light of their preaching vocation it was necessary that they be thoroughly familiar with the contents of the sacred pages. The unlettered populace might not be able to grasp a theological argument, set forth with scholastic precision and formality, but it could always catch the meaning of the scriptural texts profusely employed to illustrate the preacher's discourse. The simple language, the familiar examples and the inspiring truths of the Scriptures were fully within the scope of their understanding. Consequently, whatever might make the contents of the sacred pages more available to the preacher, and the accuracy of the text more reliable, was to the Dominicans a matter of vital importance. It was with this end in view that the general chapter held in Paris in 1236 ordered that a "concordance" of the entire Bible be prepared by members of the Order. This "concordance" was a dictionary of the Bible, with all the words of the sacred text arranged in alphabetical order and accompanied by references indicating the book, chapter and verse in which they would be found. A work of this kind had been attempted before the Friars Preachers undertook it, but it had met with but a scant measure of success. To Hugh of St. Cher, afterwards the first cardinal of the Order, who edified all France by his piety, as he astonished it with his learning, was intrusted this important work, and under his direction it was brought to a completely successful issue by the brethren at

Paris in the famous convent of St. James. Under the title of "The English Concordance" it was amplified in 1276 by the English Dominicans, Richard of Stavensby and Hugh of Croydon, under the direction of John of Darlington. In this work not only was each word given, but the entire phrase in which it occurred.

In the absence of the art of printing in the Middle Ages, it was necessary for the multiplication of copies of the Bible to resort to the laborious efforts of the copyists, who reproduced, letter by letter, the entire contents of the Sacred Scriptures. But as even Homer nodded, it was only natural that from time to time, by the inadvertence of these devoted monks, errors should creep into the pages of the volumes on which they labored. When detected, these inaccuracies were noted in the margin of the text. After a while they became so numerous that it became necessary to embody them in a separate volume called a "correctory."

In 1236 the Friars Preachers brought to a successful conclusion the task of revising the entire Vulgate text of the Bible, embodying all their amendments in the first Dominican correctory. This tremendous task was accomplished, like the work of the concordance, by the community of St. James, under the direction of Hugh of St. Cher, then a professor of the University of Paris. The collation with the Hebrew text was accomplished, by the subprior of St. James, Theobald of Saxonia, a converted Jew. This was the first corrected copy of the Scriptures in the Middle Ages. The general chapter of 1236 commanded that all the Bibles of the Order be corrected according to this exemplar.

Eight of the manuscripts of Hugh of St. Cher in connection with this work are still extant. Two other correctories were produced within the following thirty-one years. The Bible on which the University of Paris based its lectures was a particular Alcunian text of the Vulgate. The great vogue which this Bible enjoyed for so long a time was due to its divisions into chapters by Hugh of St. Cher. To his prodigious industry was also mainly due the Bible of Sens.

When we consider the difficulties under which these scriptural scholars labored—the scarcity of books, the absence of archaeological studies and the related sciences, the lack of data which is now within the reach of every student of the Bible—we are able to form some idea of the vast industry, varied learning, profound study and tireless research necessary for these and the subsequent contributions to Dominican biblical literature.

In the immensely important work of translating the Bible into the vernacular of the different countries of Europe the Order of St. Dominic played an especially creditable part. Theirs were the first translations into the vulgar tongues of many of these nations. The Dominican James of Voragine, Archbishop of Genoa, was the first to translate the Bible into Italian. This translation appeared about 1260. So great was the zeal for souls of the first missionaries of the Order that Blessed Bartolommeo Parvi, of Bologna, missionary bishop in Armenia, did not hesitate to undertake amidst his arduous apostolic labors to translate the Bible into Armenian. This he successfully accomplished about 1330. Augustine Gustiniani, who introduced the cultivation of

oriental tongues into the University of Paris, translated the Psalter into five languages. The Dominicans, Jean de Sy, Jehan Nicholas, William Vivien and Jehan de Chambly, were the principal authors of the manuscript Bible of King John the Good, which was begun in the second half of the fourteenth century. Though never finished, it has been described by competent authority as "a work of science and good taste." Notwithstanding the oft-repeated assertion of Protestants that Luther first gave the Bible to the people in their native tongue, the first translation of the Bible into German was made by John Rellach of the Order of Preachers. On the strength of a Nuremberg manuscript, Jostes established the fact that this translation appeared before 1450—thirty-three years before Luther was born. A complete manuscript version of the Bible in Italian was made by the Dominican Nicholas de Nardo in 1472, and is now preserved in the National Library in Paris. For the benefit of the Hungarians, John Sylvester translated the Scriptures into their vernacular in 1541. Members of the Order also translated the Bible into Catalonian, Valencian and Castilian. An interlinear version from the original languages was made in the first half of the sixteenth century by the famous Dominican scriptural scholar, Xantes Pagninus. Its literal fidelity to the originals made it acceptable even to Jews and Reformers. A similar translation was begun by Thomas Malvenda, who died in 1628 before he had finished the Book of Ezechiel. A notable translation of the New Testament was made in 1542 by the Italian Dominican, Zaccaria Florentini. Another German version that ante-dated that of

Luther—this time by eighteen years—was that published at Mainz in 1534 by John Dietenberger. He was the second Dominican to anticipate Luther's so-called and much-lauded unlocking of the Scriptures in the interests of the German people. Fifty-eight editions of this version had been published by 1776. One of the three collaborators who gave to the Catholics of Holland their first authoritative Dutch Bible was the Dominican, Godevaert Stryode. This version was revised after it had gone through seventeen complete editions. It first appeared in 1545. In 1547 John Henton brought out at Louvain a corrected text of the Vulgate, with variants, which met with a favorable reception and was subsequently republished at Antwerp in 1583.

Two of the most interesting contributions by Dominicans to Bible literature are of our own times. To offset the influence of a mutilated reprint of the Arabic Bible circulated by the Protestant Bible Society, the Dominican Fathers at Mosul, in Mesopotamia, issued from their own press in 1878, a complete Arabic version of the Bible. The other is a publication by the Fathers of the same place of the Syriac version of the Bible issued from the Dominican printing-press at Mosul. This is the version known since the ninth century as the "Simple" or "Peschitto." It dates back to the second century. The publication of this new edition was superintended by Mgr. Henry Altmayer, the Dominican Apostolic Delegate. The Patriarch of the Babylonians, Mgr. Abolynam, has approved this edition and ordered its use in his provinces. The foregoing, though the most important, are by no means all the translations of the Bible which owe their existence

to the industry of scriptural scholars of the Order. The lack of space forbids a longer list.

But it was not merely in the field of revision, translation and concordances that the Friars Preachers prosecuted their scriptural labors. They achieved even greater renown in the work of biblical commentaries. To Hugh of St. Cher, that prodigy of scriptural scholarship, must be accorded the credit of giving to the Church the first complete commentary on the Scriptures. This enormous work fills eight folio volumes. The lectures delivered in the Dominican schools by Albertus Magnus and St. Thomas were afterwards put into permanent form and now constitute the biblical commentaries of those two giant intellects. The "Golden Chain" of St. Thomas was an exposition of the four Gospels written for the benefit of clerics. It was made up of excerpts from the Fathers so arranged as to constitute a continuous commentary on the text. In 1845 Cardinal Newman finished its translation into English. What St. Thomas did for the four Gospels, Nicholas of Trevet accomplished with regard to the entire Bible. In the sixteenth century a large number of Catholic scholars were engaged in correcting the New Testament of the Vulgate by the Greek. Conspicuous among them were the Dominicans, Cardinal Cajetan and Santes Pagninus. It was the solid and brilliant scholarship of these, and a host of other Bible scholars who followed them, that led Vercellone to pay the Order the following compliment: "To the Dominican Order belongs the glory of having first renewed in the Church the illustrious example of Origen and St. Augustine by the ardent cultivation of sacred criticism."

The contributions of the Order to the cognate branches of Bible science were of the most substantial character, and in many of these studies Dominicans were pioneers. Thus, Sixtus of Sienna, a converted Jew, in the sixteenth century created in his *Bibliotheca Sancta* the department of introduction to the Sacred Scriptures. To Riccoldo da Montecroce must be accorded the credit of having introduced in his *Itinerarium* the study of Bible ethnology; and Biblical archaeology owes much to Raymond Martin, the founder of biblical orientalism.

That the ancient love of scriptural study has by no means diminished within the Order is witnessed by the famous biblical school conducted by the Dominicans at Jerusalem. From the time of its foundation, some twenty-six years ago, it has been the foremost institution of its kind in the Church. Its comprehensive curriculum embraces every department of science pertaining to the study of the Bible —Semitic languages, Greek, epigraphy, topography of Jerusalem, geography of the Holy Land and the other biblical countries, history, introduction, exegesis and many other cognate branches. The academic studies are supplemented by archaeological journeys around the Holy City and by expeditions across the hills and deserts of Palestine.

The wide-spread fame of its professors is based not merely upon the enthusiastic admiration of their students, but upon the many original and scholarly works with which they have challenged the attention of the learned world and compelled its applause. Chief of this distinguished body is Father Lagrange. Among his most celebrated works are *La Methode Historique*; *La Messianisme chez*

les Juifs; *Etudes sur les Religions Semitiques*: Commentary on Judges. These with his commentary on St. Mark prove how familiar he is with the problems of the Old and New Testaments. The latter is considered one of the best commentaries on the second Gospel and a complete refutation of the heretical doctrines of Loisy. Pére Dhorme is known among biblical scholars throughout the world, not only for his commentary on the Books of Samuel, but for his constantly growing reputation as an Assyriologist. Pére Vincent is the archaeologist of the faculty. His work on Canaan has already assumed the character of a classic. For twenty years he gathered matter for a history of Jerusalem, in the writing of which he collaborated with Pére Abel. These and others of the faculty at Jerusalem have given to the school at that place a position of unrivalled honor in the Church. We shall close the consideration of this subject by pointing out that when, in 1901, Pope Leo XIII founded the famous Biblical Commission at Rome, he included in its membership four well-known Dominican scholars — Fathers Esser, Lagrange, Lepidi and Scheil.

Canon Law

In the person of Raymond of Pennafort the Order gave to the Church one of its greatest canonists. At the request of Gregory IX he gathered together in one work all the decrees of the Roman councils, scattered through various documents and letters. He supplied the decretals omitted by the Benedictine monk, Gratian, and edited those given out after

the time of that indefatigable compiler. These he published in 1234. So accurately was this great work compiled that not only the individual documents contained therein, but the compilation itself, has been recognized as authoritative by all the pontiffs from Gregory IX to the present incumbent of the Holy See. By pontifical decree it became the official text-book on canon law at the universities of Paris and Bologna, and finally supplanted completely the work of Gratian. The collection has the same force of law to-day that it had almost seven hundred years ago. This encyclopedic work, as the result of the author's tireless industry, was completed in three years, and immediately acquired such enduring fame that to-day it is known simply as "The Decretals." It was the last complete summary of ecclesiastical legislation.

In the latter half of the thirteenth century Martin of Troppan, Bishop of Gnesen, and Martin of Fano Mayor of Genoa before his entrance into the Order were among the famous canonists of their day. Nicholas of Ennezat, in the fourteenth century, and in the sixteenth, John Dominic and John Torquemada, were ranked by their contemporaries among the foremost canonists of the age in which they lived.

The two standard works of the Middle Ages dealing with laws governing the Inquisition were, *Directorium Inquisitionis hereticae pravitatis* and the *Directorium Inquisitorum*. The former was the work of Bernard Guidonis, and the latter of Nicholas Eymerich, both of the Order of St. Dominic.

Languages

The universal character of the preaching apostolate which constituted the vocation of the Dominicans made it mandatory for them to acquire the widest possible familiarity with languages. Their mission in the Church was neither local, nor national, nor continental, but universal — catholic. To participate in the true spirit of their Order the Friars Preachers must not look forward to a life-long apostolate in their native land. Like the Apostles, to whom the Lord said, "Go ye into the whole world and preach the Gospel to every creature," they must be prepared to be assigned to any quarter of the world or to any people on the earth for their life's labor. It was necessary, therefore, for the greater efficiency and scope of their labor that they should be, as a body, familiar with every language spoken by the tongues of men.

It was accordingly decreed by the Most General Chapter in 1236 that in all convents the language of the neighboring countries should be studied. In this manner each member of the Institute was enabled to extend his apostolate beyond the confines of his native land, and so participate in the universal spirit of the Order.

But a European apostolate was not the idea of universality which St. Dominic had conceived for his Institute. It was to be truly a world power, in a spiritual sense. The truths of Christianity were to be proclaimed and defended not only in France, Poland, Russia and Sweden, but in Palestine, Arabia and the farthest Orient.

The study of oriental languages was, moreover, cognate to the study of theology and philosophy, since many of the writings of Aristotle and other philosophers were accessible only through translations from the Hebrew and the Arabic. These two languages constituted the serviceable medium for the introduction into Europe of more than one heresy. Aristotle's brilliant reasoning came forth with halting step from the miserable versions of Averroes and Avicenna, who corrupted it to bolster up their own peculiar systems. In order, therefore, the more effectively to refute these and other Eastern commentators the Arabic and Hebrew languages were immediately taken up and given a permanent place in the Dominican curriculum.

The General Chapter of 1310 commanded the Master General to establish in several provinces schools for the study of Hebrew, Greek and Arabic, to which each province of the Order should send at least one student. But long before this law was enacted the study of foreign languages had been provided for by individual provincials and priors. This was especially true of superiors in whose territory many Orientals dwelt.

It was, of course, necessary for the Dominican professors at the University of Paris to be familiar with Arabic for the purpose of combating the teachings of Averroes and Avicenna, which were beginning to exercise an unwholesome influence upon the thought of the times. To counteract the growing power of the Jews in Spain a knowlege of Hebrew was not less imperative. From the beginning of the Order the Friars Preachers recognized the necessity of acquiring these languages. Consequently,

when Augustino Gustiniani, a versatile linguist as well as a profound scripturist, appeared at Paris he was able to accept the invitation to inaugurate a course of public lectures in Hebrew at the university. So familiar were the members of the Order in the first part of the century with the Hebrew language that on their appearance at the University of Oxford they were assigned a place for their convent in the Ghetto, that they might labor the more effectively for the conversion of the Jews. So proficient in the use of these languages did they become that in 1237 Father Phillippe, Provincial of the Holy Land, could write to Gregory IX to inform him that his religious had preached to the people in the different languages of the Orient, especially in Arabic. About the middle of the thirteenth century St. Raymond Pennafort, third Master General of the Order, established schools of oriental languages at Tunis and Barcelona. A school of Arabic was established at Tunis about the middle of the thirteenth century; at Barcelona, another, in 1259; yet another at Murcia in 1267; in 1281 one at Valencia. The same province established schools for the study of Hebrew at Barcelona in 1281 and at Jativa in 1291. The purpose of these schools was to combat the increasing aggressiveness of the Jews and Mohammedans, who constituted a very large, powerful and hostile element of the population of Spain. Twenty of the brethren conversant with Hebrew and Arabic were sent to these colleges to write and preach against the errors of the unbelievers. It was for this reason, too, that at the request of St. Raymond St. Thomas wrote his magnificent philosophical summa, *Contra Gentiles.*

Raymond Martin was the most illustrious product of the schools founded by St. Raymond for the study of oriental languages. This famous champion of the Faith could speak and write fluently Hebrew, Chaldaic and Arabic. He composed a work in Arabic against the Koran, and another in Hebrew against the Talmud. These works remain to this day astounding monuments of the varied erudition of the thirteenth century. Clement VIII generously expressed his appreciation of the work done by the Dominicans in the study of oriental languages when he said that by the introduction of Hebrew and Arabic learning St. Raymond had contributed to the glory of both Spain and the Church, and had been the cause of the conversion of over ten thousand of the infidels, many of them among the most learned of their kind.

In the study of Greek the Order took even a greater interest. Shortly after the death of St. Dominic familiarity with this language was widespread among the Dominicans. Every year a number of young men were sent to Greece to perfect themselves in the language of Plato and Aristotle. Though not a consummate Hellenist, in the sense of the Humanists, St. Thomas possessed an excellent working knowledge of the Greek language. In the *Catena Aurea*, alone, he cites the opinions of sixty Greek writers. In the *Summa* he cites twenty ecclesiastical and about the same number of secular Greek authors, including Heraclitus and Aristophanes. His commentary on *De Interpretatione* offers some criticisms on the Greek text.

William of Brabant, sometimes called William of Moerbeke, was one of the young Dominicans sent

to Greece to study the classic language of that country. On his return, in 1268, he was made chaplain to Clement IV, and afterward to Gregory X. He was also appointed Greek secretary at the Council of Lyons in 1274. At this Council he was one of those who chanted the Nicene Creed in Greek, thrice repeating the words *Qui ex Patre Filioque procedit*, contested by the Greek Church.

At the instance of St. Thomas, William of Brabant produced, in 1273, a literal Latin translation of the Greek text of all the works of Aristotle. After this it was possible to study Aristotle without having recourse to the corrupted translations from the Arabic, which soon fell into desuetude. He was made Archbishop of Corinth in 1277, but continued to translate from the Greek into Latin. Besides Aristotle, he rendered into Latin Simplicius, Proclus, Ammonius, Hippocrates and Gallen.

Thomas of Cantimprè, who entered the Order in 1232, also acquired great renown as a translator from the Greek. He rendered into Latin most of Aristotle's works on morals.

Geoffrey of Waterford translated the *Physiognomica* and *De Regimine Principum* of Aristotle from the original Greek.

Literature

One of the most striking things about the literary activities of the Friars Preachers, especially in the Middle Ages, is that, besides their original and creative works, they were constantly summing up in encyclopedic form the world's knowledge in general, as well as on individual subjects. As the Dominicans corrected the entire Vulgate version of the

Bible, codified the entire body of canon law, and wove the whole fabric of Christian theology and philosophy into a synthetic and harmonious work of moral science, they may justly lay claim to the credit of summing up all the existing knowledge of Christendom. Such was the stupendous work of Albertus Magnus, covering almost every subject that had engaged the attention of the human intellect. Such, also was the *Summa Theologica* of St. Thomas, in which every subject related directly or indirectly to theology was examined and elucidated. As we have already given some consideration to these works under other titles we shall immediately enter upon the consideration of one of the greatest works produced by the human intellect in any age of the world's history. This is "The Greater Mirror" of that intellectual giant of the thirteenth century—for there were giants in those days — Vincent of Beauvais. Albert the Great, St. Thomas and Vincent of Beauvais constitute a trilogy of intellects such as is rarely found in the entire history of an Order, not to speak of a single decade. Vincent was without doubt one of the greatest encyclopedists who have thus far attempted the task of summing up the world's knowledge. He conceived and executed the heroic design of writing a work which would be a temple consecrated to the custody of universal knowlege. This work, one of the most remarkable contributions to general literature in any age, he realized in his encyclopedia called "The Greater Mirror." In this tremendous work he compiled the then sum of the world's knowledge under the heads of "Nature," "Morals," "Doctrine" and

"History," adding his own luminous commentaries and special treatises.

Under the head of "Nature," he deals, following the order recorded in Genesis, with the whole work of creation—the heavens, the earth, the natural kingdoms, and the corporeal and mental make-up of man. This part is contained in a folio volume of two thousand double-columned, closely-printed pages and is divided into thirty-two books containing four thousand chapters. In describing this wonderful work the Encyclopedia Britannica says: "It was, as it were, the great triumph of medieval science, whose floor and walls are inlaid with an enormous mosaic of skillfully arranged passages from Latin, Greek, Arabic and even Hebrew authors."

The second part, entitled "Morals," is contained in two folio volumes, and treats of the conclusions of all the great theologians of the age. Under "Doctrine" he writes of all the arts and sciences. The historical part contains a history of the world.

In this marvelous work, which has served for the basis of even modern encyclopedias, Vincent reviews, arranges, and compiles all extant knowledge, sacred and profane, Christian and pagan. In an age in which books were so scarce and so costly, we can readily understand how scholars in every branch of learning journeyed from the remotest parts of Europe to consult "The Greater Mirror" of Vincent of Beauvais.

Dr. Julius Pagel, in his treatise on "Medicine in the Middle Ages" asserts that Vincent of Beauvais must be considered the most important contributor to the generalization of scientific knowledge, not alone in the thirteenth, but in the immediately

succeeding centuries. With true scientific spirit he constantly cites the authorities from whom his information is derived. He cites hundreds of authors and there is scarcely a subject he does not touch on.

This great work would have failed of accomplishment, a fact to which Vincent himself bears witness, had it not been for the splendid and harmonious cooperation of his Dominican brethren in collecting material, collating references and verifying quotations. They sank their own ambitions in the general good, and found ample reward in the service they conferred upon the cause of human science. "The Greater Mirror" is a fair example of the earnest and tireless efforts of the Friars Preachers for the diffusion of knowledge throughout the Middle Ages.

Thomas of Cantimprè, considered by Pagel, the Protestant author just quoted, as one of the three most popular writers of the thirteenth century, is another Dominican whose writing took on encyclopedic proportions. One of his works, "Concerning the Nature of Things," contains twenty books and required fifteen years for its writing. The variety of its learning is indicated by the fact that it treats, among other things, of anatomy, animals, birds, fishes, serpents, precious stones and the elements of the universe.

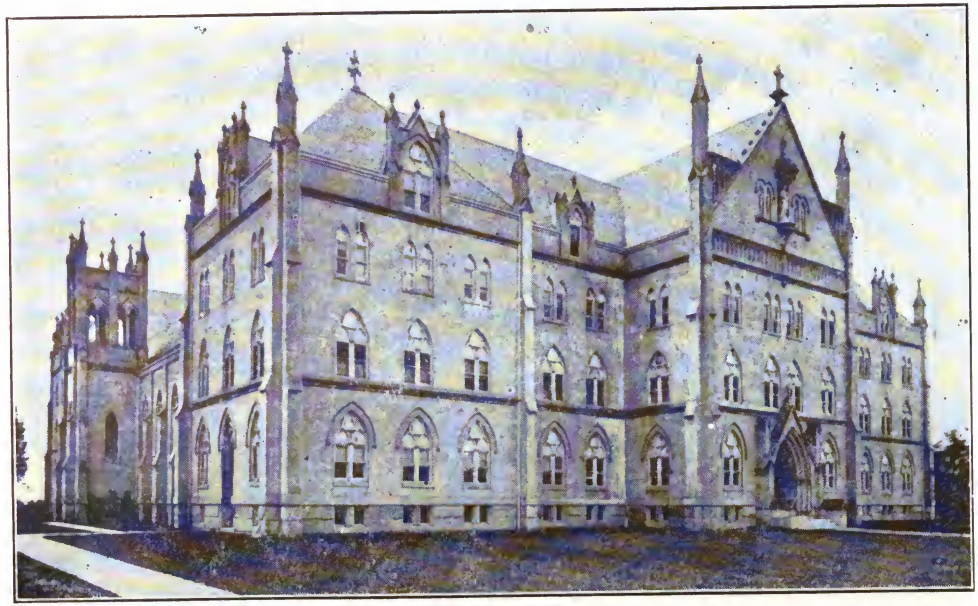
We have already considered the encyclopedic work of Raymond of Pennafort. In his work, "The Decretals," he summarizes, harmonizes, condenses and orders the laws of the Church for over twelve hundred years. It may be truthfully said, therefore, that these great master minds of the Order, Hugh of St. Cher, Albertus Magnus, St. Thomas of Aquin,

Raymond of Pennafort, Thomas of Cantimprè and Vincent of Beauvais summed up among them the contents of human knowledge and made it easily available for all who sought it.

Another member of the Order who, though now unheard of outside the circles of historians and bibliophiles, was Hugh Ripelin, one of the best known writers among Dominican theologians. His "Compendium of Theological Truth" was the most widely used and most famous manual of theology in the Middle Ages.

In his century St. Antoninus continued amid the exacting duties of his archiepiscopal office the encyclopedic efforts of the giants of the previous century. Not only did he practically create the science of modern moral theology and make pioneer contributions to the science of economics, but over and above all these absorbing tasks he could find time to write the first complete history of the world. Over a century before St. Antoninus wrote his "Universal History" his brother Dominicans Ptolemy of Lucca and Bernard Guidonis, were regarded as the two great ecclesiastical historians of the early fourteenth century. In the sixteenth century Bartholomew de Las Casas wrote his well-known "History of the Indies"; while in the latter part of the seventeenth century Noel Alexander published his twenty-four-volume history of the New Testament and his dissertations on the history of the Old Testament.

Though St. Thomas had never given to the world the *Summa* he still would have won literary immortality by virtue of the Office of Corpus Christi which he wrote at the request of Pope Urban IV. His



Dominican House of Studies, Washington, D. C.

hymns to the Blessed Sacrament have been for over six hundred years the very language of the sanctuary. Depth of thought, felicity of expression, graceful energy, epigrammatic doctrine, and tender piety are in evidence in every line of the Office of Corpus Christi. The hymns of St. Thomas, touching the most sublime subjects, teaching the most vital truths, breathe in every line the truest and purest of poetic sentiment and feeling. Couched in an exactness of language that seems almost impossible to rival, free from ostentatious adornment, giving poetic expression to the deepest of divine mysteries in that epigrammatic style to which the Latin is so well adapted, it is almost a hopeless task to attempt to render them into English. Of two of his poems Archbishop Vaughan thus writes: "The *Pange Lingua* and the *Sacris Solemniis*, so exquisitely theological, so tenderly effective, so reverently adoring, so expressive of every want and aspiration of the human heart —where are two hymns so touching, so poetical, so angelical as they are? It is almost impossible to resist the tender piety and the prayerful appeal contained in the *Adoro Te*. To the soul of a poet the Angel of the Schools united the heart of a saint and the vision of an angel and all three he consecrated in his verse to the honor and glory of his Eucharistic God." With truth has he been called "the sweet Psalmist of the Eucharist."

Among the notable contributions by Dominicans to Italian literature is the "Mirror of True Penance," by Father Passavanti. It was translated into Italian from the Latin by the author. A reprint of it was published in 1861. The editor of the Della Cruscean Academy speaks of it in the following

glowing terms: "'The Mirror of True Penance,' by Father Passavanti, a Florentine by birth, a Dominican by religious profession, written in the style of his day, but adorned with the purest gold of the most refined eloquence, has gained a more than ordinary applause both for the sacred matter it contains and the charm and beauty of its composition. And as many have thought that it might without disadvantage be compared with the writings of the most learned among the first Fathers of the Church, so we also may consider it as inferior to none of the choicest and most renowned masters of the Tuscan tongue."

Another Dominican who enriched the Italian language by his literary compositions in its formative period, the middle of the fourteenth century, was Bartholomew a Santa Concordia. His work, "The Teaching of the Ancients," receives high praise at the hands of Leonardo Salvati for "its force, brevity, clearness, beauty, grace, sweetness, purity and simple ease which are there to be seen in language worthy of the best era of literature." The same critic adds: "This work is written in the best and noblest style which the age had yet produced, and it would be fortunate for our language were the volume larger." The distinguished literary critic, Pignotti, places these two Friars Preachers, together with their Dominican brother, Domenico Cavalca, among the fathers of Italian literature.

No less worthy of a place among the makers of the Italian language is the illustrious Dominican, Jordan of Pisa, whom his contemporaries described as "a prodigy of nature and a miracle of grace." He was among the first to attempt to establish the un-

formed and chaotic language of Italy on a scientific and literary basis. In the few fragments of his sermons that are extant are to be found all the essential elements of the best modern Italian. Not only was he deeply versed in theology and philosophy, but also, as Marchese, quoting Leander Albert, tells us, "joined the eloquence of Tully to the memory of Mithridates."

But Italian was not the only language to which the Friars Preachers helped to impart a scientific and literary character. To Tauler, the famous Dominican mystic, the German language owes its first appearance in the form of permanent literature. Of this famous preacher and writer Hallam thus speaks : "John Tauler, a Dominican Friar of Strasburg, whose influence in propagating the mystical theology gave a new tone to his country, we may deem to be the first German writer in prose." "Tauler," says the same historian of literature, "in his German sermons mingled many expressions invented by himself which were the first attempts at a philosophic language, and displayed surprising eloquence for the age in which he lived." Tauler died in 1361.

But of all the books of the Middle Ages that came from the pens of Dominican writers none approached in popularity, in the modern sense of the term, "The Golden Legend," written by James of Voragine, Archbishop of Genoa. It treated of the lives of the greater saints of the Church from the beginning of Christianity, and of the legends and miracles associated with them. Its purpose was to inculcate by means of these concrete examples the excellence of the Christian virtues. Dr. Walsh, in

his work, "The Thirteenth Century" includes it among the three most widely read books of that century. Other historians assert that its popularity continued unabated through the fourteenth and fifteenth centuries. It was translated into every language of the West and was one of the first books to be chosen to illustrate the new art of printing in Italy.

In our own day the Order has given to ecclesiastical literature the works of such theologians as Lepidi and Dummermuth; philosophers like Cardinals Zigliara and Gonzales, and historians of the calibre of Denifle, one of the most famous writers of medieval history, and Guglielmotti, whose "Military and Maritime Dictionary" is the standard work of its kind in Italy. "The History of the Pontifical Fleet" by the same author, is regarded as a classic. Leo XIII held both these works in such high esteem that he planned to have second editions of both issued from the Vatican at his own expense. At Civita Vecchia, his native city, an imposing monument was erected to his memory in 1913.

The names of Dominican writers and their works cited in this chapter on the Order's literary activity have been chosen because they best illustrate the industry, ability and versatility of the Friars Preachers in this field of religious endeavor, and not with a view to give a comprehensive list of the writers of the Order. In all there have been over seven thousand writers of distinction in the ranks of the Friars Preachers.

Among the more important of the publications of the Order are the following. In France, *L'Annee Dominicaine, Le Revue des Sciences Philosophiques et*

Theologiques, Revue Biblique and *Revue Thomistc.* In Spain is published *La Ciencia Tomista.* The *Analecta Ordinis Praedicatorum* is the official organ of the Order and is published at Rome.

Science

Physical and applied sciences were not without their devotees among the Dominicans of the thirteenth century. Albert the Great was doubtless the greatest scientist of his age. Without noticing the fanciful legends that have been woven into the biography of this altogether extraordinary man, it may be said that his achievements in the field of physical science were, in some instances at least, centuries ahead of his times. He wrote extensively on astronomy, cosmology, botany, mineralogy, geography and natural history. The *a priori* methods of the schools did not blind him to the necessity of an inductive system in the work of experimental science. This principle he was the first to put into practice, and with the most gratifying results to science. He, too, was the first to perceive the law of affinities in the composition of metals. With the same earnest love of truth which characterized his ecclesiastical writings, he combated the popular fallacy of the transmutation of baser metals into gold by means of the philosopher's stone. He clearly taught the influence of the sea on littoral countries, and of similar influences exerted by mountains and forests. The phenomena of disappearing islands and others produced by volcanic action were not unknown to him. Dr. Jesser, who wastes no love on Catholic scholars, equals Albert in his *Cosmos* to Aristotle and Humboldt.

In his astronomy he taught that the "Milky Way" was nothing but a vast assemblage of stars and that the figures visible on the moon's disk are due to the configuration of its own surface. He rejects the teaching of Aristotle concerning the rare appearance of lunar rainbows and asserts that they may be seen as often as twice a year.

No less remarkable was his knowledge of botany. "No botanist," says Meyer, the German historian of botany, "who lived before Albert can be compared to him, unless Theophrastes, with whom he was not acquainted; and after him none has painted nature in such living colors or studied it so profoundly until the time of Conrad Gesner and Caesalpino." His botanical works were edited by Meyer and published in Berlin in 1867.

Humboldt, a German naturalist of the early nineteenth century and one of the most distinguished scholars of his time, thus expresses his appreciation of Albert as a scientist: "Albertus Magnus was equally active and influential in promoting the study of natural science and the Aristotelian philosophy. His works contain some exceedingly acute remarks on the organic structure and physiology of plants. One of his works bearing the title *Liber Cosmographicus de Natura Locorum*, is a species of physical geography. I have found in it considerations on the dependence of temperature concurrently on latitude and elevation, and on the effect of different angles of incidence of the sun's rays in heating the ground, which have excited my surprise." The work thus praised by Humboldt is rich in original observations on ethnography and physiology. In fact, Albert not

only reviewed and compiled the entire scientific knowledge of his day, but he enlarged and enriched it with the fruits of his own acute observation and tireless experimenting. Considering the range and magnitude of his labors, Hallam grudgingly says of him: "He may pass for the most fertile writer of the world." Altogether he was, as Englebert, his contemporary, says, "a man so Godlike in all science that he may be suitably called the wonder and miracle of our times."

St. Thomas, like his master Albert, applied himself to the study of natural science and made important contributions to the world's knowledge of this subject. It was he who first gave expression, at the University of Paris, to the principle, "Nothing is ever annihilated" (*Nihil omnino in nihilum redigetur*). In announcing this principle concerning the indestructibility of matter he anticipated by six hundred years the recognition of the same truth by the chemists and physicists of our own day. In the formulating of this principle he also included the conservation of energy. To him also is assigned the authorship of a remarkable book on the building of aqueducts and another on bridge construction.

In the early part of the fourteenth century a Dominican scientist, Father Dietrich, wrote a work on the "Theory of the Rainbow" which has recently been translated into German by Professor Wuerschmidt of Erlangen. Speaking of this work, another learned German, Professor Hellmann, the famous meteorologist of Hamburg, says: "It is the greatest achievement of its kind in the West during the Middle Ages." He describes it as a most valuable contribution to the sciences with which it deals. In

regard to its author the well-known Max Jacobi says: "Master Dietrich was the first to discover that the rainbow originates through the double breaking and one reflex of the rays of the sun in the raindrop. We have to thank him for the first correct design of the path of the ray as it enters and leaves the little sphere."

Among the engineers of his day there was none that excelled the Dominican, Ignatius Dante. When the tyrant Charles Emmanuel of Savoy menaced the freedom of Genoa, the republic called him to her assistance to superintend the strengthening of the city's walls in preparation for the coming conflict. Soon after he was called to Rome and made Master of the Sacred Palace, thereby proving that he was as well versed in sacred as in profane science. But his engineering skill was soon again to be requisitioned. He was called upon to plan and superintend the construction of the defensive works of the Island of Malta when it was threatened by the Turks in 1640. On his return to Rome he was made a cardinal by Urban VIII.

That the Dominicans employed their knowledge of science in behalf of those among whom they labored is evident from the many valuable and enduring works they erected on their missions. A single example of this was a bridge designed and built by a Dominican engineer in the Philippines. This bridge — the famous old Tuguegaro bridge — some years ago being in need of repairs, an American engineer, Mr. Barrens, was appointed to make a survey of the work and determine whether it should be replaced by a modern structure. Mr. Barrens, who praised in unqualified terms the work

of its builder, the noted Dominican missionary, Father Lobate, advised against replacing the old bridge by a modern iron one. He expressed the opinion that the old bridge, if properly repaired, would last more than a hundred years longer, while one of modern material would cost 18,000 pesos and would have to be rebuilt within thirty years.

We cannot more appropriately close this chapter on the scientists of the Order than by quoting the following statement of a modern historian: "There are, moreover, an unnumbered multitude of Dominican mathematicians, astronomers and geographers who are not unknown to the historians of these branches of learning. But at the present day one may drag out from obscurity—if only the next moment to slip back again—the name of Joseph Galien, professor of Avignon University, who in 1755 edited a little work on the navigation of the air." Thus, the Friars Preachers not only compiled all existing knowledge in their various encyclopedias and summaries, and by their luminous commentaries made it available to a multitude of students, but by their experiments and observations blazed the way to important discoveries and applied their knowledge to constructive works that have made them substantial benefactors of humanity.

Missionaries and Martyrs

The most perfect expression of the Dominican spirit is to be found in its missionary achievements. More than all other works of the Order they realized in fullest measure the ideal of St. Dominic. The three dominant elements in the spirit of the Order

are preaching, science and catholicism; and these three found concrete expression in the missionary activities upon which the Friars Preachers entered with such divine enthusiasm from the very first years of their existence. The work of the missions was, of course, essentially a work of preaching—patient, tireless, hazardous preaching. The applause of the multitude and the admiration of the scholars, which might prompt the zeal of those who preached in the great cities of the older Christian nations, found no place in the motives of those who journeyed to the ends of the earth to preach the Gospel at the peril of their lives to those who knew not Christ, or knew Him but to hate Him. For the success of their work it was necessary that they be familiar with the language of those to whom they preached; that they be versed in the errors of the unbelievers, and in the science of Christ with which to refute them. Not all of those among whom the missionaries labored were barbarians. Some, indeed, such as the Arabians and Jews, were in touch with all the intellectual movements of the times, as well as deeply versed in their own schools of divinity and philosophy. Consequently, it was incumbent upon the missionaries, if they would effectively represent the cause of Christ, that they be not wanting in that science which St. Dominic had adopted as one of the most effective weapons against the enemies of Christ. The catholic or universal element of Dominicanism found expression in the world-wide character which the missionary activities of the Order assumed from its very beginning. Indeed, one of the most wonderful things in the beginnings of the Dominican Order was the

astounding rapidity with which the Friars Preachers spread their apostolic missionaries over the face of the entire world, as it was known in those days.

The one dominant thought in the mind of St. Dominic was the missions. Impelled by a charity towards men that was world-embracing, he longed to carry the light of Christ's evangel to those who sat in darkness even in the remotest parts of the earth. Long before he conceived the idea of instituting a religious order, he had planned that he himself should be a missionary. It was the missionary needs of the Church in Europe and beyond its confines that suggested to him the plan of founding an order of apostolic preachers which should perpetuate his own missionary labors and expand them to the ends of the earth. The only bond that bound together his little band of followers before they received the approbation of the Holy See was their common missionary interests. Even in those days, so full of apostolic zeal and personal hazard, St. Dominic did not abandon his long-cherished hope of one day carrying the light of the Gospel to the heathen. "When we have established our Order," he said to one of his followers, "we shall go out to evangelize the Cuman Tartars."

In the light of these circumstances it can hardly be a matter of wonder that the first activities of the Order took the form of missionary labors. In the very last year of St. Dominic's life Paul of Hungary founded a province in his native land, on the frontier of the country inhabited by those very Cuman Tartars whom the holy patriarch had himself so earnestly longed to convert. The members of this, one of the last two provinces established in

the lifetime of St. Dominic, immediately entered with holy ardor upon the task of evangelizing these fierce nomadic tribes. Their efforts were ultimately attended by entire success. Thus, the cherished dream of the founder was vicariously accomplished by his zealous missionaries. Simultaneously the Gospel was preached by the same fearless missionaries to the people of the Balkans, and the reign of Christ firmly established among them.

In the earliest years of their missionary activity the Dominicans extended their apostolic zeal to the outposts of civilization. In 1237, the Province of the Holy Land was prosecuting its missionary labors in Asia with great success. In that year its provincial reported to Gregory IX that wonderful results had been attained among Jacobites, Nestorians, Maronites, and Saracens. Throughout the thirteenth and fourteenth centuries these missionaries continued to expand their field of labor till they had reached Bagdad and India. They were the first Christian missionaries to plant the cross in China.

In 1330 the missions in Armenia, which had been inaugurated towards the middle of the previous century were firmly established throughout the country. From the ranks of the Preachers the first ruler of the Church in that country was taken in the person of Blessed Bartholomew of Bologna, Archbishop of Naksivan. So successfully did the missionaries combat the Greek schismatics that they practically ceased to exist, and the Armenians in ever-increasing numbers returned to the pale of Holy Church. According to the ancient Christian traditions of the country, seven dioceses were founded at that time whose bishops were taken

from the ranks of the Dominican brethren. Not even the triumph of Mohammedanism could dispossess them of their chosen fields of labor, and against great odds they continued to contest valiantly the empire of souls with the followers of Islam.

No less successful were the labors of the Dominicans in Persia. Under John XXII, Franco of Perugia was made Archbishop of Sultana, and the creation of six other dioceses, all of them governed by bishops chosen from the Order, raised him to the dignity of a metropolitan. Perhaps his most important individual conquest was the conversion of the Primate of Armenia, whom he brought into union with and submission to the See of Rome. So rapidly did the missions of the Order in Asia grow that in 1312 the Master General organized them into a special congregation called the "Friars Pilgrims," which was recruited from all the other provinces of the Institute.

But even before these missions in the East began to produce their unfailing harvests of souls, the Friars Preachers had directed their attention to the missionary fields of Eastern and Northern Europe. Among the most apostolic of the laborers in this vineyard of the Lord was St. Hyacinth, whom St. Dominic himself admitted to the Order. His zeal was boundless, and while his first missionary efforts were directed to the conversion of the countries lying to the north and east of France, they ultimately extended to half the then known world. Journeying north from Rome with his brother Ceslaus, to whom also St. Dominic had given the habit of the Order, he founded as he went the Prov-

ince of Germany and organized that of Poland. Under his leadership the brethren in Prussia and Lithuania materially advanced the work of civilization which had been inaugurated by the Teutonic Knights. Bohemia, the Russias and Livonia were the next scenes of his truly apostolic labors. In Scandinavia he established a province of the Order, which in its turn evangelized the arctic regions of Greenland two hundred years before America was discovered. Even the shores of the Black Sea were not beyond the reach of his apostolic zeal, and along these he made his way to the Grecian Archipelago. Turning towards Central Asia, it is said he even penetrated into Thibet and China. Wherever he went he left behind him convents of his brethren to witness and perpetuate his missionary activities. Everywhere countless souls fell under the spell of his eloquence, his sanctity and tireless zeal. Under his tutelage they pledged their fealty to the Christ whom he had made known to them and to his Vicar at Rome.

While St. Hyacinth thus extended his apostolate over Europe and Asia, Ceslaus, in every way worthy of his apostolic brother, labored in the same holy cause among the Bohemians, Silesians and Poles. In 1225 the first Spanish Dominicans preached the Gospel in Morocco and in the same year the superior of the mission, Father Dominic, was consecrated first Bishop of that place. In 1258 the Order evangelized the Ruthenians, while at the same time St. Raymond of Pennafort established missionary colleges at Tunis and Tripoli.

The Fathers of the English Province were not a whit behind their brethren of the older provinces

in extending the boundaries of Christ's kingdom upon earth. To the apostolic zeal of their Latin confrères many of them added administrative ability of a high order, which led to their being chosen to rule over the newly-established dioceses in their missionary districts. In this manner Henry of England became an archbishop of Russia in 1244 and converted the King of Litten in Livonia. In 1248 Father Thomas administered the bishopric of Abo in Finland. The diocese of Ebron in Palestine was ruled over by Father Geoffrey. Father William was appointed Archbishop of Rages, and Father Belets Archbishop of Sultana in 1403. As early as 1330 Father Richard was made Bishop of Lesser Tartary. In 1468 Father Bennett was elected to the See of Panido, in Roumania.

Thus the Friars Preachers in thousands pushed on to the remotest outposts of civilization, bearing the message of salvation to those who knew not Christ nor His holy Church. In 1253—that is, thirty-two years after the death of St. Dominic—Innocent IV, writing to the Friars Preachers, addressed them in these significant terms: "To our dearly beloved sons, the Friars Preachers, preaching in the lands of the Saracens, Greeks, Bulgars, Cumans, Ethiopians, Syrians, Goths, Jacobites, Armenians, Indians, Tartars, Hungarians and the other heathen peoples of the East, health and apostolic benediction." Thus the Vicar of Christ bears eloquent testimony to the far-flung labors of the children of St. Dominic in the very infancy of their Order. Their activities and their triumphs recall the days of the Apostles and constitute one of the most remarkable achievements in the ever-wonderful history of the Catholic Church.

Nor were the older nations neglected for the benefit of the oriental missions. The white-robed missionaries penetrated into every corner of Europe, combating heresy and stimulating by their eloquence and austerity the flagging spirit of religion. For twenty years St. Vincent Ferrer, to cite but one of them, preached throughout Western Europe, exercising over his auditors a spell that was but little short of miraculous. A multitude of penitents, sometimes to the number of ten thousand, followed him in his apostolic wanderings, unwilling to lose the benefit of his spiritual direction. Waldenses and Catharini alike fell under the charm of his eloquence and cheerfully made their submission to the Holy See. But it was in his native Spain that his greatest triumphs were achieved. Here the number of his Jewish converts alone was twenty-five thousand; and to them he added thousands of Moors.

The Portuguese conquests in Africa and the East Indies opened up a new field of missionary opportunity which the Dominicans were not slow to turn to the advantage of God's honor and glory. As early as the end of the fifteenth century Portuguese Dominicans reached the west coast of Africa. Later, they accompanied the explorers around the Cape of Good Hope to establish their missionary enterprise on the east coast of the African continent. From there they eventually worked their way in quest of souls into India, Ceylon, Siam and Malacca.

When it seemed in the last quarter of the fifteenth century that every country of the world had been reached by the heroic apostles of the Order, and that the pioneer labors of the previous three centuries

must now give way to the less hazardous task of organization and development, Columbus added to the then known world the two magnificent continents of the Western Hemisphere. His glowing stories of the New World's immeasurable extent, its wealth, fertility, its innumerable opportunities excited in the venturesome souls of the nation that had financed his enterprise, dazzling dreams of conquest, power and wealth. But for the children of St. Dominic it had another meaning — the spiritual conquest of its teeming millions for Christ. Enraptured, they contemplated the opportunity of traversing its vast distances; of bearing the first glad tidings of salvation to its benighted peoples; of lifting them up from the darkness of heathen ignorance and superstition to the clear, white light of God's eternal truth; of planting the cross in every settlement and center of human habitation, and of thus establishing the spiritual sovereignty of the Church of Christ.

The discovery of the New World had a special significance for the Order of St. Dominic; for it was owing to the assistance of Diego de Deza and other Dominicans of Salamanca that Columbus succeeded in convincing the sovereigns of Spain of the feasibility of his plan. Columbus himself generously acknowledged this when he said that it was to the Dominican, Diego de Deza, who made possible his voyage of discovery, that the sovereigns of Spain owed their possession of America.

In 1510 the first band of Dominican missionaries landed on the sod of the New World and immediately plunged with ardor and zeal into the work of winning it for Christ. With extraordinary rapidity

they extended their labors from the West Indies to the mainland, and across the continent of South America to the Pacific, which, in turn, they crossed eventually to extend their saving mission to the Philippines, China and Japan.

A band of twelve missionaries inaugurated the work of evangelizing the natives of New Spain in 1526, and so greatly did the work prosper that before long their foundations had reached the number of one hundred, all centers of apostolic activity. By 1540 the Order had erected sixty houses and churches in New Grenada alone. This was the field in which St. Louis Bertrand, undoubtedly the greatest of South American missionaries, began his zealous labor for souls in 1562. A brief description of the efforts of this great saint will help us to understand the quality and extent of the work of the Dominican missionaries, of which work they are typical, on the continent of South America.

From Cartagena, the first scene of his labors, St. Louis went to Panama, where, we are told, in an incredibly short time he converted six thousand of the natives. Tubera was his next scene of conquest, and here his heroic zeal resulted in the conversion of the entire community, to the number of ten thousand. And the marvellous part of it is that all these neophytes were thoroughly instructed before they were permitted to enter the Church. Cipacoa and Paluato yielded a harvest of souls not less than that of Tubera. At St. Martha fifteen thousand converts were the reward of his tireless labors. While at St. Martha a tribe of fifteen hundred Indians came to him in a body from Paluato to beg for baptism, which they had refused to accept while he labored

among them. Teneriffe, Mompax and several of the West India Islands were in turn visited by the saint in his never-ending quest for souls, and yielded rich harvests under the spell of his sanctity and tireless zeal. The bull of his canonization asserts that to facilitate the work of converting the natives he was miraculously endowed with the gift of tongues.

But the name of St. Louis Bertrand is not the only one that looms large in the history of the Dominican missions of South America. On the northern coast of this continent, forty years before the arrival of the saint, Las Casas became a Dominican, and with redoubled fervor and energy continued his valiant championship of the Indians. In another chapter we shall give proper consideration to the great Dominican and his heroic labors in behalf of the aborigines.

Some idea of the number of Dominican missionaries in the New World, and the far-reaching scope of their labors, may be inferred from the rapid growth of the Order in this new field of missionary labor. The Province of the Holy Cross, including San Domingo and the neighboring islands, the first of the Western Hemisphere, was established in 1530. This was quickly followed in 1532 by the Province of St. James in Mexico. In 1539 the Province of St. John the Baptist in Peru was founded. Twelve years later the Provinces of St. Vincent in Guatemala and St. Antoninus in New Grenada were called into existence. The year 1580 saw the Province of St. Catherine in Peru established; while in 1592, just a century after the discovery of America, the Province of St. Lawrence, in Chili, which numbered over

forty convents, was founded. From South America they went to the Philippines and thence to China, which they entered in 1590, and eleven years later extended their missionary labors to Japan. To the ordinary student of history it was perhaps but a fortuitous circumstance that the New World was discovered and opened up to the courageous missionaries of the Catholic Church only a few decades before Luther began his career of protestation and subversion. But to one who sees in the seemingly tragic and contradictory events of life the harmonious elements of a great plan, conceived in eternity and executed, age after age, by the hand of Divine Providence, the discovery of America by a Catholic nation must appear as a God-given opportunity for the Church to recoup in the New World the losses she was to sustain in the Old by the rebellion and defection of so many of her children under the blind leadership of the embittered and vengeful heresiarch. What is true of the Church in general is especially true of the Order of Friars Preachers. The revolt of Luther cost the Order six provinces and hundreds of convents. In that selfsame fateful sixteenth century the Order founded seven new provinces and hundreds of convents in America. Truly the finger of God was here!

That the splendid qualities of heroic zeal and self-sacrifice which characterized the pioneer missionaries of the Order in the first centuries of its existence have not in our own day departed from its ranks is witnessed by its many undertakings in this field of religious effort. To the care of the Dominicans have been intrusted the missions in Mesopotamia and Kurdistan, and they furnish the incum-

bents of these archiepiscopal sees. The Belgian Dominicans are laboring heroically in the Congo. To the care of the Dutch Dominicans have been confided the missions of Porto Rico and Curacao. The Spanish and French provinces furnish the missionaries for Brazil, Chili and Ecuador. For several centuries before the Spanish-American War the missionary province of the Philippines devoted itself to the evangelization of those islands and of five vicariates in China and Tonquin. This province is made up of Spaniards, to the number of six hundred. Their virtual expulsion and the consequent loss of faith to thousands of the Philippinos is one of the saddest chapters in the missionary history of the Church.

We cannot, perhaps, more fittingly conclude this subject than by quoting the following beautiful tribute paid to the missionaries of the Order by Mgr. Vaughan in his splendid "Life of St. Thomas":

"Within twenty years after St. Dominic's death the Gospel had been preached in almost every country. * * * During the Middle Ages the pulses of the mighty heart of the great Order were felt throughout the whole of the known world, from the northwest coast of Africa to the great water courses of Asia; from Fez and Morocco as far as Greenland. A party of Dutch sailors was struck with astonishment, when, at the beginning of the nineteenth century, touching on the coast of Greenland, they found that men clothed in the white wool of St. Dominic had been preaching, praying and studying in that inhospitable region for upwards of four hundred years. It was through Dominican influence at the court of Spain that Columbus obtained the ships in

which he made the discovery of the New World; and they were Dominicans who followed upon the footsteps of the enterprising subjugators of that vast continent and planted the standard of the cross wherever the others had been victorious with the sword. At the commencement of the sixteenth century they colonized the East and West Indies. In 1550, in the Peninsula of Malacca and the adjacent islands the Dominicans had eighteen convents and made sixty thousand converts. Then they penetrated into Siam and were the first Christian missionaries who set foot in China, where they established schools and built churches. They had already settled in San Domingo, Mexico and the Floridas. In 1526 they sent twelve brothers to New Spain where they soon had a hundred houses and convents. In 1540, they possessed in New Grenada sixty houses and churches. In Chili they had forty convents. The Philippine Isles, Mozambique, and the eastern coast of Africa were under Dominican influence, while at Manila and Lima they established universities for the education of the higher classes. Within a hundred years (1234-1334) they could number thirteen thousand three hundred and seventy martyrs."

Even though the concluding sentence of the previous paragraph had not prepared one for it, it might easily have been inferred that these great conquests of souls had not been accomplished without the sacrifice of thousands of the heroic missionaries upon the altar of truth. Plunging, as they did, into the very heart of heathendom where there were neither ambassadors nor consuls from home to whom they might look for protection, they knew

full well that they must fertilize the land of their labors with their life's blood if they would gather the harvest for Christ. It was with this expectation and this longing that they entered upon their sublime mission. Indeed, it would have been strange had it been otherwise, since their holy founder had constantly yearned to give up his life for the Faith. We recall that when his life was threatened at Carcassonne he joyously approached the place where the would-be assassins lay in wait, in the hope that the outpouring of his blood might bring the blessing of God upon the labors of his companions.

From the very beginnng of its career even to the present day the Order has furnished a multitude of white-robed martyrs who heroically laid down their lives in testimony of the truth they preached. Every ten years since its foundation, as a modern writer tells us, it has offered victims on the altar of truth. Even in his own day St. Dominic had the happiness of seeing hundreds of his faithful missionaries in Hungary measuring up to the supreme test of martyrdom. In a single massacre two hundred of them gave up their lives to witness the Faith of Christ. Some time after this, in 1242, Blessed Paul, the founder of the Hungarian Province, together with ninety of his brethren, laid down his life for the conversion of those among whom he labored. Many of the brethren died at the hands of the Albigenses, among whom the missionary career of the Order was inaugurated. Eighteen years later Blessed Sadoc and forty-seven of his community were martyred at Sandomir, in Poland, as they chanted the "Hail, Holy Queen," which they finished

before the throne of God in heaven. In 1261 two hundred Friars Preachers fell beneath the sword of the Mussulman. As St. Peter Martyr lay dying from the blow of a heretic's dagger, he doubly witnessed the faith within him by writing on the ground with the blood which flowed from his wounds these words: "I believe in one God" (*Credo in unum Deum*). A general chapter held at Valencia drew up a list of 13,370 members of the Order who had been martyred between 1234 and 1335—a single century! In the sixteenth century the number had reached the stupendous figure of 26,000.

St. John of Gorcum and his companions gave up their lives in Holland in defence of the dogmas of the Church. In England, Scotland and Ireland the blood of Dominican martyrs was poured forth in copious streams during the Reformation. It is recorded of Father Barry, the Dominican prior of Cashel, in Ireland, that the captain of the soldiers sent to execute him, strongly impressed with the friar's holy and noble bearing, offered him his life if he would fling off his habit. The heroic Dominican replied: "This habit is for me the livery of Christ and an emblem of His passion; it is the uniform of the military service I owe Him. Since my youth I have worn it; I will not give it up in my old age." The fire was then lighted, and as the flames enveloped him the head which would not bend before the altars of Henry VIII fell in full devotion to the Faith of Jesus Christ.

The soil of Japan was also fructified with the blood of Dominican missionaries. In the seventeenth century one hundred and three of the brethren received the crown of martyrdom. As they

stood before their executioners, William Courtet and Michael Orazata cried out: "O Jesus, it is sweet to suffer for Thee! Queen of the Most Holy Rosary, pray for us!"

Even in the nineteenth century the Order has not failed to increase the number of those glorious heroes who were not afraid to give testimony of Christ with their life's blood. We can find space for only the most distinguished of the valiant missionaries who were martyred in Tonquin: Bishop Ignatius Delgado died in prison July 21, 1838; Bishop Dominic Henares, his coadjutor, was beheaded July 25, 1838; Father Joseph Fernandez, Vicar Provincial, was beheaded July 24, 1838; Bishop Joseph Mary Diaz was beheaded July 20, 1857; Bishop Melchior Garcia san Pedro was cut into pieces on July 28, 1858, and in the midst of his agony continued to render thanks to God for the opportunity to die for Him; Bishop Jerome Hermosilla and Bishop Valentine Berrio-Ochoa were beheaded November 1, 1861. The latter were beatified in 1906 by Pope Pius X. Eight years after the death of these devoted apostles in the Orient, five of their brethren were shot down in the crowded streets of Paris by order of the Commune for no other reason than their devotion to the Faith.

This brief sketch of the martyred apostles of the Order is eloquently suggestive of the heroic spirit of the devoted missionaries who labored so disinterestedly to bring the nations to the knowledge of Christ, and the immeasurable sacrifices they were prepared to make for God and His Church. The full recital of their sufferings contained in the voluminous records of the different provinces is undoubt-

edly the most glorious chapter in all Dominican history.

Saints and Mystics

A certain lack of initiative in promoting the canonization of its saints has been traditional among the Friars Preachers from the time that the canonization of St. Dominic was first mooted, shortly after his death. To the friends of the Order who importuned them to present his cause to the Holy See the first Dominicans replied that the heroic quality of the founder's sanctity was known to God and that was sufficient. It was only when the Holy Father himself expressed the wish that they should inaugurate the process preparatory to his elevation to the altars of the Church that they became active with that end in view. Even a few decades ago when the last of their heroic brothers were solemnly beatified by the Church, it required a special exhortation from the Holy See to stir the authorities of the Order into action in behalf of their saintly brethren. To the same indifference to public recognition is due the irreparable loss of the history of many wonderful missionary achievements. So long as they labored tirelessly for God and the salvation of souls, and willingly died for His name's sake, it mattered not to them whether their names and the details of their apostolic work were inscribed on the pages of history for the admiration and applause of men. Hence it is that during seven hundred years but ten of the Friars Preachers and four of the Dominican sisterhood have been solemnly canonized by the Church. To these, however, may be added the names of more

than two hundred others who have been solemnly beatified.

It is not the spirit of the Dominican Order to cast all its subjects in one mould and thus produce a monotonously uniform type of religious. It is rather the genius of its spiritual formation not only to preserve the individuality of its members but to develop it to the utmost on a solid foundation of the Dominican spirit. Consequently, whatever natural talents or inclinations the student may have, whether they be ecclesiastical or secular, are developed with a view to turning them to the service of religion. Originality and initiative are encouraged rather than suppressed; for to these qualities in no little degree is attributable the enduring good wrought by the Friars Preachers. Thus, while all possess the common qualities that make up the Dominican spirit, each gives it expression according to to the manner of his own personality. It is largely owing to this policy that the works of the Order have been so varied and its interests have reached out to so many spheres of action.

The same striking diversity of personality is to be found distinguishing saint from saint and characterizing the work of each. A modern writer thus strikes off the characteristic qualities of some of the Dominican saints: "St. Dominic, with his imperial spirit of government, as Cardinal Newman calls it; St. Hyacinth, the adventurous Knight of Christ; St. Peter, the intrepid controversialist; St. Thomas, the calm, dispassionate theologian; St. Antoninus, the gentle, fatherly archbishop; St. Pius, the uncompromising champion of Christendom; St. Louis Bertrand, the missionary whose

view of life was always overshadowed by sadness; St. Catherine, the idealist and practical mystic—all are types that charm, yet in what divers ways." St. Dominic united within himself the apparently contradictory qualities of the fiery apostle and uncompromising champion of orthodoxy, on the one hand, and on the other those of the tolerant, broad-minded practical legislator. The Angel of the Schools lived the same life as his spiritual father, St. Dominic, fought the same fight and served as effectively the same ends, without ever leaving his cell except to journey from university to university. While St. Dominic combated thousands of his enemies face to face, St. Thomas combated hundreds of thousands of them with the arms of reason on the field of the intellect, and combats them no less successfully today, six hundred years after his death. It is peculiar to the Dominican Order that in its most distinguished lights science and sanctity have been united in a preeminent degree. In truth, its greatest scholars have been its greatest saints. Without further reference to St. Dominic or St. Thomas, we may point out that St. Raymond was one of the greatest canonists in the history of the Church. St. Hyacinth was a Doctor of Law and Divinity of the University of Bologna at a time when only those of rare intellectual distinction could aspire to such a degree. St. Peter Martyr, made general inquisitor by Gregory IX, was the destroyer of the Manichean heresy throughout Italy. St. Antoninus attained fame as a theological writer and economist. St. Vincent Ferrer discharged the duties of professor of theology at Valencia, confessor to the Queen of Aragon and legate *a latere*.

Pius V was for sixteen years professor of theology and philosophy. And if St. Louis Bertrand and St. John Gorcum did not measure up to the greatest of the Order's intellectual celebrities, neither were they destitute of intellectual gifts of more than ordinary character. Enough has been said in other chapters concerning the intellectual endowments of Blessed Albert the Great to rank him among the greatest scholars of all time; and his sanctity was but little, if any, inferior to the greatness of his intellect. St. Rose was not the only member of the Order in the Western Hemisphere to win the formal recognition of the Church for sanctity of an eminent degree. The virtues of Martin Porres, a half-caste Indian, and John Massias, both of the Province of Peru, who humbly served in the ranks of the lay-brothers, also received the formal recognition of the Church.

While the Dominicans conferred a priceless service upon the Church by defending Catholic orthodoxy against the aberrations of darkened intellects with the luminous reasoning of its great doctors, at the same time it provided spiritual food for the hearts of the people in the devotional writings of its great mystics, Eckhart, Tauler, Suso, St. Catherine and Savonarola. Indeed, the fame of the mystics of the Order is more generally known throughout the universal Church even than that of its dogmatic theologians and apologists. It is not confined to the knowledge of scholars and ecclesiastics, but is familiar to the religious of every congregation of the Church, as well as to thousands of the devout laity.

One of the most famous schools of mysticism in the Order was that founded in Germany by Meister

Eckhart. St. Thomas of Aquin and Meister Eckhart, though they considered the matter from different points of view, were probably the greatest medieval authorities on the mystical life. The latter, born about 1260, is universally recognized as the father of German mysticism, and by many as the greatest of the German mystics. A profound theologian, a lucid philosopher, an eloquent preacher, a successful professor of theology at the universities of Paris, Strasburg and Cologne, an efficient administrator in the offices of prior, vicar-general and provincial, he was anything but an unpractical dreamer. Indeed, it was because of these many accomplishments and fields of experience that he was able to found a school of mysticism characterized by sanity and soundness, which even so great an apostle as the Dominican John Tauler—a hater of all forms of exaggeration—could approve and embrace. Another illustrious disciple of Meister Eckhart was Blessed Henry Suso, who might be called the poet of the school of German mysticism. These men were not recluses or visionaries dreaming their lives away in the fruitless meditations of undisciplined and vacant minds. Well trained and instructed in the efficient schools of the Order, their mysticism was founded upon the definitive and positive theology of the Church and directed to practical ends. We have seen the practical character of the life-work of Eckhart, the founder of the German school. Tauler was no less practical. As a preacher it was said of him that "he set the whole world aflame by his fiery tongue." With the facility of a true Dominican he passed from contemplation to preaching, and, his preaching finished, he resumed

his meditations. A kindred spirit was Blessed Henry Suso, to whom Bellarmine referred as "a preacher eminent for piety and learning." The celebrated Louis of Blois spoke of him as "the zealous defender of the Catholic faith, whose writings are not merely orthodox but even divine." As contemplative, teacher, writer and preacher, he exercised a wonderful influence over the souls of those with whom he came in contact. His "Little Book of Eternal Wisdom" was one of the most popular works on mysticism in the Middle Ages, and in its English translation continues in our own day to inspire souls with an ever-increasing love of God. Both Tauler and Suso were contemporaries and disciples of Meister Eckhart.

Among Italian mystics the names of Jerome Savonarola, Giordano da Rivalta, Domenico Cavalca and Jacopo Passavanti are to be found. Not only were they famous for their mastery of Christian mysticism but for the dignity of style in which they gave it expression.

Sociology

It is customary for the irreligious social reformer to assail the religious organizations of the Church as being non-producers; as though material productiveness were the sole test of social or economic utility. Under such a test some of the most generous contributors to social progress and civilization would have to be branded as parasites on the body politic. It is not they who have turned out the commodities of trade with hand and tool, but they who have labored in the workshop of their fecund intellects that have shaped and accelerated the progress

of mankind. Such were the priceless contributions of St. Dominic and his Friars to society, apart from their purely religious activity. Whatever pertained to the betterment of the human race enlisted their interest and earnest efforts. Thus, Balmez, the great Spanish philosopher and historian, tells us that "if the illustrious Spaniard, Dominic de Guzman, and the wonderful man of Assisi did not occupy a place on our altars, there to receive the veneration of the faithful for their eminent sanctity, they would deserve to have statues raised to them by the gratitude of society and humanity."

With divine enthusiasm, and actuated only by love of their fellow men, they labored with might and main to eradicate the deep-seated ills which kept Europe in a state of chronic belligerency, and made wide-spread poverty a permanent dweller in the land. They were tireless and most successful advocates of peace and implacable opponents of wanton war. They organized societies to promote the ends of peace and to create a sentiment hostile to the perpetual conflicts waged by unscrupulous princes to further their own selfish ends. Oderic Raynaldus graphically describes the crusade of protest led by Blessed Ventura of Bergamo against the nobility and tyrants of Italy who were drenching the land with the blood of their fellow countrymen in personal and purposeless quarrels. Ten thousand penitents, whom he had persuaded to abandon their ancient feuds and animosities, were formed by him into a vast peace society, and these he led in pious pilgrimage to Rome to seal on the tomb of the Apostles their vows of life-long amity and concord. Through the different cities of Europe they jour-

neyed towards their goal in perfect order, chanting the praises of God and crying, "Peace, Penance and Mercy!" Throughout the entire journey they were a source of edification to all who beheld them. To many a strife-torn town through which they passed they brought peace and concord and a wholesome abhorrence of senseless war.

No less famous as a promoter of peace was John of Vicenza, podesta (mayor) of Verona, who captivated all Lombardy with the eloquence of his preaching. Concerning him a medieval historian says: "Never since the time of our Lord Jesus Christ were there seen such multitudes gathered to hear this friar preach peace. He had such power over all minds that everywhere he was suffered to arrange the terms of reconciliation. * * * Families and states sought his counsel, and not without profit. So great was the confidence in his judgment that prisons were opened at his word and their inmates restored to liberty. Family feuds which had endured for centuries succumbed to his peacemaking efforts." Governors, kings and pontiffs availed themselves of his great wisdom and sound judgment to promote the ends of blessed peace. So complete was the confidence of the people in the good judgment of the Dominicans that many of the cities of Lombardy placed their affairs and their statutes in the hands of the Friars Preachers for correction and rearrangement when necessary. The pontificates of the Dominican Popes Innocent V and Benedict XI were conspicuous for their achievements in promoting the peace of Europe and especially of Italy. Innocent V effected a reconciliation between Guelphs and Ghibellines in Italy and estab-

lished peace between Pisa and Lucca. Cardinal Frangipani, the Pope's representative, became known throughout Italy as the Prince of Peace. Benedict XI, while Master General of the Order, was made a member of a most important embassy which had for its purpose the arranging of an armistice between Philip IV of France and the English King Edward I. As Pope, he established peace between the Papacy and the French court.

Not a few of the great reforms accomplished by the Dominicans were due to the fact that so many of the Friars Preachers acted as confessors to the reigning families of Europe. During the Middle Ages the French monarchy sought most of its confessors in the ranks of the Order. The dukes of Burgundy and the kings of England employed them in a similar capacity. The kings of Castile and of Spain invariably chose their spiritual advisers from the ranks of the Friars, as did the kings of Portugal. Consequently, many channels of great influence were open to them through which they directed their benevolent efforts for the amelioration of the many distressing conditions prevalent in medieval Europe. The thought of being of service to the bodies as well as to the souls of men occupied the minds of the greatest of the Order's saints and scholars. Thus, Albert the Great and the Englishman, John of St. Giles, a former professor of medicine at the University of Paris, made exhaustive researches in medicine, herbs, plants, etc., for the purpose of discovering new elements of medicinal value. St. Vincent Ferrer founded orphanages in almost every city in Spain, and multiplied hospitals throughout Spain and Brittany. Not only did

the Dominicans serve the normal needs of afflicted humanity by the establishment of hospitals throughout Europe, but in the fearful epidemics that scourged the Middle Ages they ministered in person, like their illustrious brothers, St. Antoninus and St. Louis Bertrand, to the plague-stricken of their respective cities. In such a crisis, St. Antoninus, Florence's most beloved archbishop, was to be seen leading a mule laden with everything that he could find to ease the sufferings and alleviate the distress of those who had fallen victims of the plague.

Of St. Antoninus Pius II truly said that "the hands of the poor were the depository of all that he possessed." He converted his palace into a common lodging house and divided up his gardens into plats in which the poor might grow their vegetables. One of his most effective and enduring works was the institution of a society, known as the *Buonomini di San Martino*, for befriending the poor. This society, founded in 1441 in the Dominican Convent of St. Mark, was made up of twelve of the leading men of Florence. To them St. Antoninus announced his plan of dividing the city into twelve districts and assigning one of them to each district for the purpose of ministering to the poor in their district. The alms collected were not to be invested nor spent on office-rent, salaries, investigations or the keeping of records, but were to be paid out directly and immediately to the deserving poor, especially to those who were ashamed to make known their wants. It was an admirably planned and effectively executed work, and its continuance for over four hundred years proves the value of its service. His plan for the

reformation of the morals of Florence must have seemed to any one not familiar with his capacity for achievement, to be the dream of a visionary. Yet before long it had been so fully realized that blasphemy, gambling, usury and other disorders had become entirely a thing of the past. So completely did he heal the feuds and quarrels of its citizens that Pope Pius could say that "all enmities were banished out of the city."

Among all the great reformers given to the Church none stands out so heroically or towers so high as the famous Florentine prior, Savonarola. From his earliest youth he cherished high ideals and gave evidence of the strength of character necessary to realize them. At the suggestion of the famous scholar, Picus Mirandola, he was invited to Florence by Lorenzo de Medici. Thus were brought into contact, and eventually into conflict, two characters as different in their tastes, aims and manner of life as two personalities could possibly be. It was not long before Savonarola was elected prior of St. Mark's, an office which carried with it considerable authority and influence in even the civic affairs of the city. At the time of his death the community at St. Mark's numbered two hundred religious and eighty novices, among whom were to be found statesmen, scholars and former courtiers. So great was the number attracted to the religious life by the preaching and example of Savonarola that the Convent of St. Mark had to be enlarged to accommodate them. Florence was at this time the fountain-head of the Renaissance. The Neo-paganism of the Humanists flourished here in every department of the arts. Through the channels of government as well as of

art and literature it poured its corrupting poison into the hearts of the people. In the form of pagan art it had even invaded the sanctuary. Debauchery threw off its natural concomitants of darkness and secrecy and brazenly exhibited itself in public places. The standards of public decency had fallen to such a deplorable degree that the morals of even the school children were in grave danger of being corrupted. Such was the condition of affairs that confronted Savonarola on his entrance into Florence. This saintly character, who lived only for God's honor and glory and the salvation of souls, immediately entered upon the herculean task of cleaning out the Augean stables of Florence. From the pulpit of St. Mark's he lashed the corruption of the people with fiery eloquence. In his holy crusade he was no respecter of persons, and neither dignity of office nor rank nor station served to shield the guilty from his burning castigation. None more than Lorenzo de Medici, the tyrant of Florence and the abettor of its immorality, felt the weight of his denunciation. The fact that he was a generous patron of the convent of St. Mark did not save him from the condemnation of its fearless prior. In his sermons Savonarola attacked the false conceptions and the degrading use of art which so powerfully contributed to the decline of morals, and vividly set forth in opposition to its revolting naturalism the true ideal of spiritual beauty. He extolled the civilizing and Christianizing influence of true art and vehemently protested against its prostitution to the ends of sensualism and naturalism. So irrefutable were his statements and so moving the eloquence with which they were expressed that many of the artists

of Florence brought to him their objectionable paintings and destroyed them in his presence, promising never again to offend against the true spirit and purpose of art. Many of them, captivated by his holiness of life and his sublime conception of beauty, entered the Order to consecrate their talents directly and exclusively to God. Among these was the famous painter, Fra Bartolomeo, the instructor of Raphael.

No less effective was his crusade against the laxity of morals among the pleasure-loving Florentines. So profound was the influence of his campaign against the revolting sensualism of his age that even the school children petitioned the government to protect them against the unclean spirit of the times. The public carnivals held on special occasions, which were orgies of debauchery that outraged public decency, became religious pageants depicting eternal truths. Improprieties of dress, suggesting those of our own day, were abolished and conformity to the standards of Christian modesty restored. In the reform carnival of 1497 all the vanities of the sensuous Florentines and their adjuncts of sin were gathered together in the Piazza dei Signori and burned. Priceless tapestries, defiled by unclean representations, paintings and sculpture that outraged modesty, books that reeked with indecency and the poison of false teaching, cards and dice that squandered the earnings of the poor, false hair, paints, powders and other artificialities with which women concealed their physical deficiencies, masks, costumes and other things pertaining to the pagan carnivals—all were thrown by their penitent owners upon the colossal pyramid which was

quickly given over to the flames. Even the form of government was changed to meet the political and economic teachings of Savonarola and took the form of a theocratic democracy whose supreme ruler was Christ, and whose social and political institutions and organic law were firmly founded on the teachings of the Saviour. Such was Savonarola, the great Dominican reformer, whose tragic end proved the sincerity of his purpose and his unconquerable devotion to the cause of Catholic reform.

There is no more inspiring story in the history of the settlement of the New World than the Order's championship of the rights of the American Indian. A race by no means robust, and unaccustomed to toil, they fell easy victims to the Spanish explorers' insatiable greed and lust for power. To this fact Prescott, by no means addicted to the praise of Catholics, bears generous testimony. "The brethren of St. Dominic," he says, "stood forth as the avowed champions of the Indians on all occasions and showed themselves devoted to the cause of freedom in the New World." So well known was their sympathy for and efforts in behalf of the Indians that the most illustrious of all their defenders, Bartholomew de Las Casas, joined the Dominicans in order that he might consecrate his life to the defence of the aborigines. That his efforts in their behalf were fully approved by his newly-found brethren in the Old World, as well as in the New, we may infer from the words of Hallam who says that "Dominic Soto, always inflexibly on the side of right, had already sustained by his authority the noble enthusiasm of Las Casas." So insistently did this great champion of the oppressed keep before

the Spanish Crown the wrongs of this enslaved people, and so effectively did he present their right to freedom and the pursuit of happiness, that in 1515 he was nominated Protector General of the Indians. Never were the functions of any earthly office more conscientiously and enthusiastically filled than those of the office of Protector General of the Indians by its first incumbent. Tirelessly he combated the boundless greed of the Spanish adventurers who exploited the untutored savages for their own profit. The powerful interests arrayed against his benevolent efforts could not force him to abate his zeal in behalf of his helpless charges one jot or tittle. When the authorities in America could not, or would not, afford him the assistance he sought, he personally took appeal directly to the Spanish Throne. Seven times he crossed the ocean to plead the cause of the Indians at court. At last he succeeded, though with the help of a brother Dominican, Garcias de Loaysa, President of the Indian Council, in having a code of laws drafted "having for its express object," as Prescott tells us, "the enfranchisement of the oppressed race." "And," he adds, "in the wisdom and humanity of its provisions it is easy to recognize the hand of the Protector of the Indians." Up to the last he persisted in refusing the sacraments to those who held the natives in slavery contrary to the provisions of this code. In 1544 he was consecrated Bishop of Chiapa and with the increased influence which his episcopal office gave him continued his strenuous defence of the Indians in the face of the greatest opposition. To him alone it was due that slavery found no foothold in South America as it did on the northern continent.

In the words of Sir Arthur Helps, "his was one of those few lives that are beyond biography, and require a history to be written in order to illustrate them." His last work was to write a voluminous history of the West Indies, which is the most reliable authority on the events of the New World up to the year 1522.

Art

As we have already seen so often, every medium, of whatever kind, that was capable of giving expression to religious truth was eagerly seized by the Dominicans to further the ends of their apostolate. Among the many mediums not necessarily allied with religious propaganda, which the Order converted to this end, not the least serviceable was Christian art. Only too often a most effective means of accomplishing spiritual ruin, in the hands of the Friars Preachers it served the cause of religion by presenting in concrete form to the unlettered masses of the Middle Ages the eternal truths of God. It was for this reason that the Dominican Order created a school of religious art, influenced art and inspired artists by establishing higher standards, truer ideals and nobler ends for their genius. To the Dominican mind it seemed there could be no nobler consecration of art than its application to the temples of God, themselves already consecrated to the cause of religion. The motto of the Order is "Truth"; and truth and beauty are convertible terms. It was but natural, therefore, that in their tireless diffusion of truth the Friars Preachers should seize upon the beauty of religious art to give fuller and more tangible expression to the truths of

salvation. In this manner they became not only the patrons but the creators of art. "The Dominicans," says Cesare Cantu, "soon had in the chief towns of Italy magnificent monasteries and superb temples, veritable wonders of art. Among others may be mentioned: the Church of Santa Maria Novella, at Florence; Santa Maria Sopra Minerva, at Rome; St. John and St. Paul, at Venice; St. Nicholas, at Treviso; St. Dominic, at Naples, at Perugia and at Prato; the splendid tomb of the founder, at Bologna; the Church of St. Catherine, at Pisa; St. Eustorgius and Sta. Maria delle Grazie, at Milan; and several others remarkable for rich simplicity and of which the architects were mostly monks" (Dominicans).

The greatest glory of the Order in the field of Christian art was, of course, Giovanni da Fiesole, commonly known as Fra Angelico. He is the earliest as well as the most famous among the painters of the Dominican school of which he was the founder. An ideal religious among his brethren, he was also an immortal among artists. A modern critic has said of him that painting was his ordinary prayer. Certain it is that in his painting he but visualized his long and earnest meditations. The glorious things he beheld with the eye of the spirit in his hours of prayer he reproduced upon his canvas clothed in the colors of the rainbow. Indeed, the great Michael Angelo, whose own brother was a Dominican, said of Fra Angelico's picture of the Annunciation: "No man could have designed such figures had he not first been to heaven to see them." We are told that he never took up his brush without first having recourse to prayer. So intense

was the religous feeling that dominated him when he stood before his easel that, as the outlines of the crucifixion began to appear upon his canvas, his eyes were suffused with tears. Nor would he, we are told, consent to paint Christ and His Blessed Mother in any other posture than upon his knees. Under such circumstances it is hardly to be wondered at that his pictures contain a supernatural atmosphere lacking in the religious paintings of even the greatest artists of the Middle Ages. He was no slavish imitator of his predecessors. He was, in fact, a daring innovator who blazed his own path and created his own style. Under his magic touch the old subjects of religious art were transfused with the light of heaven and clothed with the gorgeous draperies of his own colorful imagination. Dante, it may be said, with his "sweet new style" translated the *Summa* of St. Thomas into the verse of the "Divine Comedy," while Fra Angelico visualized the luminous principles of one who, like himself, was called "angelic," and the sublime imagery of the master poet, and blended both in one immortal symphony of form and color. Thus in the glorious trilogy of theology, poetry and art the Friars Preachers furnished two of its master builders and inspired the third.

Baccio della Porta, better known in the annals of art as Fra Bartolomeo, acquired fame as a painter second only to Fra Angelico. His work was done in that golden age of art, the Italian Renaissance. The friend and follower of Savonarola, he put on the habit of the Order in the convent of Prato the morning after the great reformer met his tragic fate. Soon after his profession he was sent to the convent

at Florence where his best work as a painter of religious subjects was done. Rosini called him "the star of the Florentine school." Not his least notable contribution to art was the influence he exercised on the great Raphael. When the latter, as a young man, came to Florence to study the works of Michael Angelo and Leonardo da Vinci he placed himself under the instruction of Fra Bartolomeo, as the nearest to them in his knowledge of coloring. More than one of Raphael's masterpieces is the fruit of their collaboration.

In the art of glass-painting, as in other departments of art, the Dominicans founded their own school several of whose members achieved immortal fame in their cloistral studios. That their work was not done for earthly fame or glory is witnessed by the fact that so little is known of their personalities and that their love of prayer was equalled only by their love of beauty. Indeed, one of these artists, James of Ulm, a lay-brother of Bologna, has been formally beatified by the Church. When he died in the closing years of the fifteenth century he left behind him, firmly established in its efficiency and fame, the school of glass-painting which he himself had founded. Another member of the Order, William of Marcillat, who died in 1529, was regarded as the greatest painter on glass that had ever lived. Thus it came to pass that while the Dominican Fathers preached with apostolic zeal from the pulpits of Europe, the humble and all-unknown brothers, reproducing their own simple meditations in the unfading glory of form and color, preached no less eloquently from the storied windows of many a chapel, church and minster of medieval Europe. Long since

the eloquent tongues of these clerical brethren were hushed in the silence of the grave. But the lessons taught by their humble auxiliaries in the universal language of mankind are still retold with undiminished interest from century to century. From the emblazoned windows of many an ancient edifice in Germany, England, France and Italy they still tell the glory of Christian virtue and its incomparable reward.

In architecture no less than in painting the Friars Preachers established a well-founded claim to a conspicuous place among the makers of art. In the uprearing of the magnificent churches of the Order the lay-brothers again outstripped the Fathers in the magnificence of their achievements. Among the most famous of Dominican churches that of Santa Maria Novella, at Florence, is best known. Built in 1278, it was entirely the work of Dominican lay-brothers. None but members of the Order participated in its construction. Fra Sisto and Fra Ristoro were its architects and under their able direction this magnificent temple of Christian art was erected to the honor and glory of God. So enamored of its chaste beauty was Michael Angelo that he was wont to call it his "gentle and beautiful bride." Within the walls of this splendid edifice Cimabue as a boy, studying its glorious frescoes, received the inspiration which made him one of the immortals of medieval art. And, as if in poetic justice, it was hither his famous masterpiece, "The Madonna," eventually came to find its final resting place. Under the skillful direction of the famous Father Passavanti, Orgagna and Memmi multiplied their magnificent frescoes till Santa Maria Novella became a veritable museum of Christian art.

In Germany, France and Spain the Order upreared convents and churches which were monuments of architecture. Brother Diemar built the Dominican church at Ratisbon in the last quarter of the thirteenth century; while at the same time Brother Volmar exercised his genius as an architect in Alsace and especially at Colmar. To the genius of Brother Humbert is due the architectural beauty of the church and convent at Bonn. The Dominican church and convent at Batalha in Portugal, in the opinion of competent critics, are probably the finest ever possessed by a religious Order. Nor is England destitute of witnesses to the skill of Dominican architects. If we may credit tradition, the concert hall of St. Andrew, in Norwich, was once a Dominican church planned and executed by members of the Order. The wonderfully beautiful lantern-topped tower of St. Nicholas at Newcastle is also credited to the constructive genius of the brethren. The Dominican Church of the Minerva, the only Gothic church in Rome and one of the most notable edifices of the Eternal City, was designed by two Florentine Dominicans. This church, as well as that of the Dominicans at Bologna, was successfully restored in our own day by Girolamo Bianchedi, a Dominican lay-brother.

More than one of the famous bridges of Europe is the work of Dominican engineers. The Rialto of Venice, for instance, was built by Fra Giacondo of Verona, architect royal to Louis XII of France. Under a commission from the French King, Louis XIV, the Port Royal of Paris was built by the Dominican architect, Frère François Romain of Ghent. The stone bridge across the Aar in Bonn, for cen-

turies the most beautiful in the city, was built by Brother Humbert who also built the Dominican church and convent of that city.

The Order was not content to consecrate to the cause of Christian art those of its members who were naturally talented in that way, but actively and systematically cultivated the love of art and exercised a profound influence over it to the end that it might reflect the highest possible ideals of beauty. No greater patron of art existed among the Dominican brethren than Blessed John Dominic, afterwards Cardinal of St. Sixtus. He himself was an artist of no small merit, and during his life at Santa Maria Novella he acquired considerable fame as a miniaturist. In all the Dominican convents of men and women over which he exercised any jurisdiction he endeavored to stimulate a love of painting among their members. This interest in art was, of course, to be dedicated to the ends of religion, such as illuminating choral books and missals. The same was true of Savonarola. In every convent in which he exercised any influence he awakened a lively interest in painting and modelling according to principles which are now recognized by the artistic world as essential for the highest expression of beauty. The lay-brothers were exhorted to develop any talent they might have in sculpture, painting or architecture. During his incumbency of St. Mark's he received into the Order some of the foremost artists of Florence. Within the cloister walls of that famous old convent their art was passed through the alembic of religion, and thus purified and supernaturalized, it was consecrated to the service of God. Nor was the interest of the Friars

Preachers in matters of art confined to their own community. They freely patronized the greatest painters of their times. Thus it came to pass that Cimabue's famous Madonna was brought to the Dominican Church of Santa Maria Novella in Florence, and that Leonardo da Vinci painted his immortal "Last Supper" on the refectory wall of the Dominican Convent of Santa Maria della Grazie, at Milan.

We have already noticed at some length Savonarola's influence on the art of his day. He found it dedicated to paganism, characterized by sensuality and supported chiefly by the rich profligates of Florence. Against all this he inveighed with burning eloquence. To their very faces he denounced the Medici for their encouragement of licentiousness in art, vividly portrayed its demoralizing influence on the people of the city, and then expounded the sublime principles, ideals and purposes of art in the light of religious truth. In the end he succeeded in purifying and christianizing it and consecrating it to the cause of religion. Nor did his untimely end terminate his influence in the realm of art; for in the persons of his artist-converts that influence lived and served the ends of virtue and religion. Especially in the person of his Dominican brother, Fra Bartolomeo, the master of Raphael and the friend of Michael Angelo, it continued to live and serve the cause of religious truth. It has been truly said of Fra Bartolomeo that "he influenced all that was best in Venice, Florence and Rome, expounding in color what Savonarola had taught with the eloquence of his lips."

In Other Fields of Service

In order to keep the present work within the limits originally set for it, we can give only a passing notice to many fields of endeavor in which the Friars Preachers labored for God's honor and glory and the salvation of souls. As a result of the confidence the Church placed in the Order she drew heavily upon such of its members as were capable of filling her highest offices and discharging the duties of her most important commissions. Consequently, as early as 1250 Matthew of Paris could say: "The Friars Preachers, impelled by obedience, are the fiscal agents, the nuncios and even the legates of the Pope."

To the Papacy the Order has given four popes—Innocent V, Benedict XI, Pius V and Benedict XIII. Of these Innocent V and Benedict XI have been solemnly beatified and Pius V canonized. In fact, he was the last pope to be elevated to the altars of the Church. Eighty-one Dominicans have been called to the College of Cardinals. Four Dominicans were Presidents of General Councils, twenty-five Legates *a Latere*, eight Apostolic Nuncios and one Prince-Elector of the Holy Roman Empire. From the ranks of the Order the Church has drawn twenty-three of its patriarchs, over six hundred archbishops and more than fifteen hundred bishops. From the days of the founder himself the office of Master of the Sacred Palace has been filled uninterruptedly by members of the Order. Upon the institution of the Inquisition Gregory IX turned over its administration to the Friars Preachers. None guarded more jealously the rights of the Papacy than the sons of St.

Dominic. Cardinal John Dominic was the intrepid champion of the legitimate Pope, Gregory XIII, at the end of the Great Schism; and in his name resigned the Papacy at the Council of Constance. The famous Dominican Cardinal John Torquemada brilliantly defended the rights of the Papacy at the Council of Basle. It was the great scriptural scholar, Cardinal Hugh of St. Cher, whom the Pope sent to Germany to persuade the Germans to accept William of Holland after the deposition of Frederick II. From the foundation of the Roman Congregations in the sixteenth century the titulars of the Commissariat of the Holy Office and the Secretary of the Index have always been chosen from the members of the Order. The office of Consultor to the Holy Office also belonged by right to the Dominican Master General.

The influence of the Friars Preachers was not infrequently exercised in the foundation or reformation of other religious orders or congregations. St. Raymond of Pennafort was one of the three to whom the Blessed Virgin appeared and communicated her desire that an order be founded for the redemption of captives among the Moors. On the feast of St. Lawrence, 1223, St. Raymond led St. Peter of Nolasco—the founder of this order—to the cathedral at Barcelona, where the latter, in the presence of the bishop and king, took the usual vows of religion, to which was added a third—to devote his life, substance and liberty to the ransoming of captives. In this manner was the Order of Mercy called into existence. The constitutions of the new institute were drawn up by St. Raymond, who has always been considered its second founder. Before

Pope Pius IV would confirm the rule of the Barnabites of St. Paul he ordered that it be submitted for examination and revision to the Dominican,Leonard de Marini, papal nuncio at the Council of Trent. To Bernard Geraldi was committed the task of revising the rule of the Order of Grandmont, to which he was appointed visitator by Honorius IV in 1282. Again, it was on the recommendation of St. Peter Martyr, the heroic Dominican inquisitor of Lombardy, that the Order of Servites was confirmed. At his suggestion they adopted the active rather than the contemplative life. The Servites number him among their chief protectors and patron saints. In the revision of the Carmelite rule, the Dominican Cardinal Hugh of St. Cher, whose monumental labors we have already noticed, was appointed to be its interpreter. Three hundred years later, when the Dominicans again took a notable part in the reformation of the Carmelite rule, St. Theresa could say: "We observe the rule of Our Lady of Mt. Carmel, without any mutilation, as it was ordained by Cardinal Hugo of Santa Sabina and confirmed by Pope Innocent IV."

The "imperial spirit of government" which Cardinal Newman attributed to St. Dominic, was in a measure handed down by the holy patriarch to his spiritual children. On more than one occasion their services were sought by civil as well as ecclesiastical bodies for the purpose of drafting laws, drawing constitutions and, in an advisory capacity, for administering governments. Speaking of their own form of government, the Protestant writer Barker says in his work, "The Dominican Order and Convocation": "The Dominicans had availed themselves

of that possibility (institution development) and the vogue and the prestige which this compact and admirably organized community enjoyed in the thirteenth century both with statesmen like de Montfort and prelates like Langton (father of Magna Charta) would tend to the spread of its institutions. Here was an approved type—and it is the law of human nature that the approved type should be at once imitated. The majority of the religious orders of the thirteenth century followed quite closely Dominican legislation, and the Church considered it the typical rule for new foundations." The same author attributes the beginning of convocation in the Church in England to the advent of the Dominicans, with their representative form of government. Simon de Montfort and Archbishop Stephen Langton, through their friendship for the Dominicans, became acquainted with the methods of convocation in the Order and, realizing their advantages, introduced them into the administration of the diocese of Canterbury. So firm and comprehensive was St. Thomas' grasp upon the philosophy of legislation that at the request of the King of Cyprus he wrote a work entitled "Concerning the King and the Kingdom." At the invitation of the Countess of Flanders he wrote a treatise entitled "Concerning the Government of Subjects." We have already seen how the cities of all Lombardy placed their statutes in the hands of the Dominicans for revision and such changes as they might deem necessary. At the request of the Florentine government Savonarola wrote a dissertation on the administration and government of the city of Florence. Father Justin de Poro was so eminent in his knowledge of law that

he was consulted by the Argentinians in the drawing up of their constitutions.

The reader will bear in mind that the names and facts cited in this third part are in no wise intended to be an exhaustive list of the activities and accomplishments of the Order of St. Dominic. They have been selected for notice because they seemed to the writer typical of the spirit and purpose of the Order. Did the limit we have set for ourselves permit they might easily be paralleled by innumerable others equally worthy of mention and praise.

Such in the history of seven hundred years is the Order of Preachers instituted by the holy patriarch St. Dominic. It was Lacordaire who said that monks and oaks alike are immortal. And certainly it would seem that this statement has been verified in the Order of which the great preacher was himself a most illustrious member. Through schisms which rent the Church itself in twain it has come down the centuries practically alone, of all the older orders, untorn and undivided. This does not mean, however, that it did not share the vicissitudes which the Church experienced in the political and religious upheavals of these seven hundred years. The so-called Reformation deprived it of hundreds of convents while it furnished it with hundreds of martyrs. The French Revolution utterly destroyed all the provinces in France. But while they might destroy its outward form and substance in this country or that, neither heretic nor infidel could touch its deathless spirit. Crushed to earth, here and there, it was sure to rise and flourish elsewhere; and ever from the midst of its own ashes, phoenix-like, it rose with renewed youth and courage to serve anew the

cause of truth and virtue. It is ancient, as Lacordaire says, but not antiquated. Today, after seven centuries of persecutions, calumnies, banishments and every kind of vicissitude, it is still spreading over the face of the earth and waxes stronger day by day. Its youthful spirit, its flexibility, its ability to adapt itself to ever-changing times and customs, its fidelity to its original purposes, bid fair to perpetuate its saving mission as long as the Church needs its zealous apostolate to preach Christ, and Him crucified, to the wayward souls of men.

APPENDIX

LETTER OF

POPE BENEDICT XV

To the Most Reverend Father Master Louis Theissling

Master General of the Dominican Order
On the occasion of the Seventh Centenary of the Confirmation of the Order.

Beloved Son, Health and Apostolic Benediction:

I

At the congress of Dominican Tertiaries held at Florence three years ago, at which We and many other Bishops were present, it was decided with our entire approval and advice, that another congress of the same kind, but of far greater solemnity, should be held at Bologna during the solemn festivities that were shortly to be observed in memory of the seventh centenary of the confirmation of the Dominican Order. Little did We then suspect what the decrees of God had in store for Our unworthiness and what He so soon was to bestow upon Us; but certain personal and special reasons seemed to prompt Us to honor the Institute and the memory of the most holy Patriarch St. Dominic, since We were, so to speak, the defenders and guardians of his sacred ashes, and since, moreover, We venerate among those of Dominic's sons who have been raised to the altars of the Church a member of Our own family. But now, since by the will of God it happens that at the approach of this centenary We find Ourselves no longer in the Seat of St. Petronius,

but in the very Chair of the Prince of the Apostles, therefore is it seemly that We should take into account the enduring benefits in behalf of the Church due to the Dominican Order rather than any private ties of Our own, and that We should give some singular proof of apostolic charity towards this illustrious Order.

Our predecessor Honorius III seemed, indeed, divinely illuminated when he foretold the glories of the Dominican family. For on December 22, 1216, when he confirmed the Order founded nine years before, he again addressed apostolic letters to the holy Founder. "Considering," he wrote, "that the Brethren of your Order will be *champions of the Faith* and *true lights of the world*, We do hereby confirm your Order." How truly he spoke, the history of the Dominicans from that day down to our own times is a shining proof.

II

For in respect to their labors and struggles for the Faith, it is certain that there were never any who opposed more strongly or more constantly the adversaries of Christian truth. First of all, with what great strength did they not crush the audacity of the Albigenses, for whose defeat, indeed, they were divinely raised up! Then, how strenuously and learnedly did they not oppose, by their teaching, preaching and writing, the Cathari, the Patarines, the Hussites, the Reformers and all the heretics that followed! Nor rarely were there found among them those who sealed their faith by the outpouring of their blood. As an example We need but mention the illustrious Peter Martyr, the glory of Verona.

With what zeal they cherished and guarded the integrity of Faith and of Christian life among the people, who does not know? To pass over other things beneficially introduced by them to this end, such as the Holy Name Society, the Confraternity of the Blessed Sacrament, the Third Order of St. Dominic, undoubtedly it was from the hands of St. Dominic and his children that the Church received the Rosary of the Blessed Virgin, "that great protection against heresies and vices." Nor did they labor less zealously and usefully in propagating the Faith. For we know that from the very beginning of the Order their missionaries carried the Word of God with great fruit to the barbarians of Asia and Northern Africa; with even greater success did they spread the truths of Christianity in Europe, especially among the Poles and Hungarians. And when America was discovered, the Dominicans, in particular those of Spain, felt that a new and immense field had been opened to their apostolic zeal. In such manner did they at all times conduct their apostolate in the New World, that the result was a rich harvest of souls and honorable renown.

Most conspicuous among these Dominican missionaries to America were Louis Bertrand and Bartholomew de las Casas. The one by the splendor of his virtues and the greatness of his miracles renewed the illustrious example of the Apostles. The other is deservedly ranked as one of the great vindicators of the dignity of human nature, because not only did he free the Indians from the slavery of Satan, but also protected them from the domination and persecution of wicked men.

Finally, that which above all else proves the sincere and unsullied Faith of the Dominican Order is its especial and uninterrupted devotion to this Holy See.

For it should never be forgotten that when the Papal authority was contumaciously attacked by the civil power, the Dominicans especially suffered much because of their unfailing loyalty to the Popes; whenever there was need to uphold the rights of the Roman Pontiff, the Dominicans were the first to undertake their defence. Furthermore, as long as the memory of Catherine of Sienna endures, the singular bond that unites the Dominican family to the Apostolic See will be sufficiently manifest.

III

There can be no question whatever but that the light which the Dominicans have shed upon the world to Our own day has come chiefly from their learning. It is known to all what great industry they have always exercised in those higher studies which promote the true progress of the race in right living; nor is it necessary to mention those among them whose genius and erudition have been immortalized by writings, vast and profound.

For who is there familiar with the highest studies who does not stand in amazement at the volumes of Albert the Great, of Antoninus and of Cajetan? Who is there devoted to the graver sciences, who will not most highly esteem, most earnestly love, most religiously follow Thomas Aquinas, the light of whose doctrine has been granted the Church by divine providence for the confirmation of truth and

the refutation of all the errors of time to come? Praise is due this Order not merely because it produced the Angelic Doctor, but also because it never afterwards deviated a hair's breadth from his teaching. But the Dominican Order is characterized not only by the light of learning, but also by that diviner light of holiness.

At every period of its history, great multitudes of this religious family have by the sanctity of their lives, in which, indeed, some surpassed others, attained to the blessedness of heaven, and from there they illuminate for the faithful the pathway to every virtue. This choir of Saints is led by their Father Dominic, and after him, shining with lesser glory, follow in wonderful variety Aquinas, Ferrer, Raymond, the Virgin of Sienna, and she who was the first by the fame of her sanctity to glorify the shores of South America.

IV

Considering these things one cannot wonder that the Dominican Order has always been held in high regard by the Apostolic See, which, indeed, was itself most worthily occupied by four Dominican Popes. Hence the Roman Pontiffs often conferred upon the members of this Order the highest dignities and entrusted to them the gravest duties; and certain offices, instituted for the protection of the Faith, were committed to the Order as a commendation of the soundness of its discipline and doctrine.

Now We, Beloved Son, having regard of all these things, first of all do render supreme thanks to God, the Author and Giver of all good, for that, according to His kindness, He has till this present time favored

the Institute of your Founder, and We suppliantly pray that He may deign in a similar way to cherish and assist it in the future. Therefore from Our heart We congratulate you and all the members of your threefold Order, and We exhort you that you continue to show yourselves worthy to be children of so great a Father and recipients of such an inheritance. We think it augurs well for you yourself that you begin the government of the Order at the approach of this happy commemoration, and We wish you a term of office marked by prosperity and fruitful to the Church. In order that this centenary festivity, which falls on December 22d of this year, may be celebrated with greater spiritual profit and joy, it has pleased us to enrich it with a Pontifical indulgence. Therefore, We grant, for one time, and under the usual conditions, a plenary indulgence to all those who visit any church or public oratory of the first, second or third Order of St. Dominic, in which the seventh centenary is being commemorated by a triduum or by the observance of the feast day only. Moreover, We grant not only for the day of the solemnity, but also for the other two days of the triduum, where this is held, that the Mass of St. Dominic may be celebrated.

Meanwhile as a pledge of heavenly gifts and as a proof of our fatherly good-will most lovingly do We grant to you, Beloved Son, and to your entire Order the Apostolic Benediction.

Given at Rome at St. Peter's, the 29th day of October, 1916, in the third year of Our Pontificate.

BENEDICT XV, *Pope.*